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A MYSTERY:

EMBRACING

AN ACCOUNT OF THE LOST ANGELS,

AND

THE ORIGIN AND SOURCE OF SPIRITUALISM.

COMPILED FROM THE RELATIONS OF AN INVISIBLE INTELLIGENCE.

by
Rufus Keller
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INTRODUCTION.

A few years ago an Association, composed of ladies and gentlemen, was formed in one of the cities of the Pacific Coast, under regulations and pledges, for the purpose of investigating the subject of Spiritualism. A large number of the Association were advocates of the doctrine; others belonged to the school of the skeptic, and a few were believers in Christianity. The Association at one time numbered about one hundred and forty members, the most of whom are residing at present in this State.

After a careful and patient investigation of two years and upwards, the Association arrived at the following conclusions, namely:

1st. That the phenomena of tipping tables, rapping, and furniture-moving, were produced by agencies other than those exerted by mankind.

2d. That the voices, inspiration-trances, and communications, were produced by the same agencies.

3d. That the communications were contradictory, inconsistent, immoral, of a low character, and unreliable.

About this time the scene suddenly changed, upon the manifestation of an Intelligence that swept away all the

agencies at work, and introduced a different mode of communication, and whose conversation was of the highest order. This Intelligence came under auspices of veracity and power, and attended with awful and indescribable manifestations of authority and terrors, that resulted in the conversion of the most of the Association and their union with the Christian churches; whereupon the Intelligence left, and the Association dissolved.

This Intelligence founded his conduct on high grounds, and claimed to act through mankind without their knowledge of his presence, and frequently he referred to himself as a man. His history shows that, to the judgment, he was not only a man but also an angel, although he never claimed to belong to that order of beings. This point is still involved in mystery.

The contents of this volume have been carefully gathered from his relations, and as there is no method to prove or disprove his statements, the reader must be the sole judge of his true character and of the merits of his history.

One of the Association.

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ERRATA.

Page 24, paragraph 2, fifth line, *read* "prepared a *better* place."
Page 26, paragraph 6, second line from top of page, *read* "seen *them* that high."
Page 77, paragraph 12, ninth line from bottom of page, *for* "whoever," *read* "whichever."
Page 78, paragraph 15, fourth line, *for* "end," *read* "evil."
Page 89, paragraph 11, eighteenth line, *for* "contest," *read* "contrast."
Page 93, paragraph 20, fifteenth line from top of page, *for* "right," *read* "night."
Page 94, paragraph 23, first line, *for* "right," *read* "night."
Page 95, paragraph 25, ninth line, *for* "right," *read* "night."
Page 102, paragraph 11, fourteenth line, *read* "not from any *want of* power."
Page 122, paragraph 3, seventeenth line, *for* "form," *read* "favor."
Page 132, paragraph 23, eighth line, *for* "created," *read* "erected."
Page 159, paragraph 8, fourth line, *for* "prevent," *read* "promote."

A MYSTERY.

CHAPTER I.

REMARKABLE TRANSACTIONS.

1. It was in the year A. D. 1834 that my attention was directed to the eastern sky, where a line of massy clouds suddenly appeared above the horizon. Their complexion was very dark, and revealed at intervals lines of a fiery red color. Whilst gazing at them, a lamb, covered with bloody spots, rose up and walked slowly and carefully along the clouds to the south, when the scene vanished.

2. In the summer of the following year, when crossing a meadow, there fell a shower of strange light, and the face of nature was changed. Above, were groups of clouds floating in a hostile manner, which sent forth angry flashes of fire. Whilst this was transpiring, a golden belt burst in view, spanning the heavens from east to west in the form of an arch. Stretching along this belt were five groups of letters of the English characters. The first group contained three letters; the second, nine; the third, two; the fourth, three; and the fifth, four, and forming a sentence of twenty-one letters. Shortly after the appearance of the belt, the clouds north of it floated northward, those south moved southward. They retired with complaining murmurs, and, when passed from view, the belt vanished and nature appeared as before the occurrence.

3. On the heels of this appearance followed another, and

which occurred in the evening. I was sitting under a willow near the house, when the northwest heavens opened in a moment and revealed a large plain, where a number of creatures were assembled under the charge of a being in the form of a man, and who seemed to manifest a deep concern for them. Shortly, the heavens closed, save a small window that remained. Whilst gazing at this, a large lion made its appearance at the window and looked down upon the earth. Being greatly frightened, I ran towards the barn for concealment, but my strength failed and I fell. Looking up, I saw a spiral ladder descending from the opening and the lion was coming down with it, and there was riding it a being wearing a long white robe, and there was revealed in him an awful and indescribable majesty. When the ladder came to the ground the lion came to where I lay and the being dismounted, and, as there appeared a sweet expression of kindness in his countenance, my fears were quickly dispelled. He then bade me to rise up, whereupon he carried me in his arms inside the barn, where he took a seat on a bench and placed me upon his knees. He then informed me that he was God the Creator, and that he had come to place me under covenant relations with him; and upon this he kissed my forehead, and presented me with a small book, with the admonition to preserve it with more than ordinary care, as there was much in it that concerned my welfare. I replied that it might be discovered and taken away. He said that it was impossible, for no creature upon the earth should know that I had it. He then pressed it to my bosom and I felt its force and power, though I could not recover it with my hands. After he had opened a few other matters, he mounted the lion and the scene vanished.

4. For two years after this visitation there occurred no more of these appearances, and I began to question their reality. I had no desire to pass through life under a delusion, and made efforts to keep down the impressions as unworthy of regard, and on the ground that it seemed unreasonable that I should be witness of things not common to others of the human family. Besides, what I had

seen was of no benefit, but otherwise, an injury, for I could have been at quiet had I been bereft of the memory of the visitations.

5. In August, A. D. 1837, a strange flash of light passed before me, and looking up to see how it was produced, I saw the heavens opened, and the same being and lion descending on the spiral ladder on a line toward me. Filled with terror I fled into a field of timbered land, but becoming exhausted I fell, and crept behind a basswood tree. They soon came up, when the being dismounted, and as he approached I saw the expression of anger in his countenance, and I begged of him not to injure me. He then asked me for the book he gave me at the other visit. I replied that I did not have it. He said that it was in my bosom; whereupon I felt and found it, and giving it to him he mounted the lion and disappeared.

6. A few months after this affair I was standing on a bridge, when I noticed a raven approaching in a singular manner, and, coming down, it lit on the railing of the bridge, and, hopping along, it caught hold of my left hand with its beak, and commenced pulling with force. I tried to remove the creature with the other hand, but it fastened its claws upon it in such a way that I began to suspect a mystery in the affair, and which proved to be the case; and I gave over further effort. The raven then relaxed its hold, and, looking up, spoke in human voice these words: "Get me a piece of flesh." It then flew to the railing in a manner as if it were waiting for me to obey its order; but observing my confusion it cried out again in a mandatory tone, "Get me a piece of flesh!" Turning aside I saw several pieces of flesh and dressed fishes lying upon the ground and on the floor of the bridge. I gave the raven a piece of flesh, which it pulled at for a moment, then let it drop in such a manner as if it were disappointed. I then gave it another piece, which was treated as the other, and this was repeated many times. Finally I gave it a piece of flesh and a fish, and it swallowed the latter in an instant; then taking the flesh with its claws it cried out with a fearful voice, "Gray hairs will appear before you see me again,"

then disappeared. The flesh and fish vanished at the same time.

7. Shortly after the above occurrence I was listening one evening to a whippoorwill singing in a tree near the house, when a flame of fire burst up from the ground within a few feet of me and danced in the air for a few moments, then vanished. It was soon followed by a second flame that waved and danced in a graceful manner, when it also disappeared. Immediately a third flame came up, and after performing what the others had done, it passed from view. These flames were oval in form, and of a bright golden color.

8. One evening I met a person who presented me with a singular instrument that I fail to describe. Its name and office were engraved upon it. He instructed me to preserve it for valuable use in years to come, then disappeared, which was proof that the instrument was a thing of mystery. Taking the instrument with me, I proceeded homeward, and met several men, whom I supposed were laborers, upon a millrace, in course of reparation at that time. They requested me to witness an agreement with which the parties were concerned, and without the least suspicion of their true character, I laid the instrument upon the ground, whereupon all disappeared. I regretted the loss of the instrument very much.

9. In March, A. D. 1843, when on the way to visit an acquaintance, I stopped at a crossing through a tamarack swamp to watch for game, and was just sitting down at the base of a maple-tree, when I heard a sudden and violent rush of wind, and the surroundings were different from what they were a moment before. The heavens displayed a golden mellow radiance, and there was neither sun, moon, stars nor clouds to be seen. Everything below presented a scene of freshness and of wonderful beauty. The trees were laden with fruit that diffused delicious odors.

10. Going on a space, wondering how these things could be, and how it was I was there, I came to a large field lying on the right, covered with plants and flowers, and here I saw a being in the form of a man, busily engaged adjusting

the flowers. From his appearance, I judged him to be more than a mortal of the earth, and I approached him with carefulness. As he did not seem to be aware of my presence I addressed him, by inquiring if he would inform me whom he could be, and to what order of creatures he belonged. He replied, that he was Jesus Christ, and added that I was at liberty to make known what I had to say. Upon this I made inquiry in relation to the appearances, and a few other matters, but he declined to give any explanation, except in two instances; nor did he allude to my future mission to hell, nor to other matters in connection with it.

11. When these things were passed over he bade me remain there until he returned, then went away. I noticed that the flowers were very small, and shone like silvery stars, and they were thickly intermingled with plants that bore no flowers. He brought back with him two instruments that resembled hoes, and giving one of them to me, he pointed to the plants, and bade me to cut them away. I replied, that it was impossible, as they were too closely interwoven with the flowers, and there were countless numbers of them in the field. He then bade me again, but I still refused on the same ground as before; besides, the undertaking seemed impossible without injuring the flowers. He then placed me at his left hand, and commenced to cut away with the instrument, and I did the same; and it was remarkable that not a flower was injured by our blows, nor by our footsteps as we walked over them. Keeping at this work for a time, the scene vanished.

12. From the 1st of April, A. D. 1843, to the 14th, it was continually suggested to my mind of something to transpire with which I was to be concerned, but I could do no more than to ponder the matter, and to dread the evil, if it proved to be one. On the 14th, sudden forebodings came upon me, and I sank under them from the distress they occasioned. This passed away on the morning of the 17th, and I apprehended that matters would end well, notwithstanding the strange warnings. About 11 A. M. of that day, an unspeakable horror fell upon me, and at the same instant a voice

came at my right ear, in plain and distinct words: "It is decreed that you be consigned to hell for a term of twenty years." At that moment I knew that my doom was sealed. I felt it in soul and spirit, and in every nerve. At that instant I felt the withdrawal of hope and the approach of despair, and I fell to the floor. Water was cast upon me, and a physician came in, and every assistance was rendered on my behalf, but without avail. That awful voice and sentence I only heeded. My soul was a horrid waste and blank. Horrors and terrors rained upon me, and fires seemed to burn in my spirit and dry up the sources of hope.

13. This continued until the following day, when my bodily strength returned, but my spirit remained unchanged. On the 19th, no relief coming from any source, I concluded to destroy myself, for it was impossible to live upon the earth under such a pressure. The sentence contained nothing in respect to the beginning or ending of the term, and presuming that it would commence at some future period of life, I thought that I might evade its enforcement by putting myself out of the way, and render it invalid, when I could not be in a state to be returned to the earth at the expiration of the twenty years; which term presupposed an earthly existence at its commencement, and another at its close, which could not be brought around if I destroyed myself.

14. Having fixed on a plan, I procured a deringer and went into the forest about one mile from home, and pitched upon a spot near a stump to perform the deed. I wrote in a pass-book to the effect that no person was at fault for what I had done, and that I performed the act freely and voluntarily, and declined to assign any reason for the commission of the deed.

15. I had just finished the note when my attention was directed to a cluster of hazel-brush where some object was in motion. It resembled an Indian war-club, standing up and resting on its small end, having a motion forward and another that was central. It was about seven feet in height, and the diameter of the swell above was about twelve inches. Its sudden appearance excited curiosity, and going forward

I discovered that it was covered with many thousands of small eyes, that were piercing and of terrible expression. They penetrated to my spirit, and revealed every thought and deed of my life. I then cried out in fright, "What are you?" and a voice came from it with these words: "I am Fate, as men regard me, but I am more." I then asked, "Why do you trouble me?" and it replied with these words: "You cannot escape me; abide the decree;" whereupon it vanished.

16. Revolving the matter in my mind, I concluded that some deep vengeance was following me up, and that I would get away from the earth without delay. Accordingly I went back to the stump, and was cocking the pistol, when a cloud in the western sky opened and revealed Jesus Christ, from his waist upward, and clothed with indescribable splendors and majesty. He looked upon me with compassion and tender concern; then the cloud closed over him, and I saw him no more. This visitation saved my life. Shortly after returning home, I was transported to the region of hell, but I have no knowledge of the manner it was done.

CHAPTER II.

DESCENT INTO HELL.

1. The first knowledge I had of that region is briefly related as follows: When I awaked to consciousness, I found myself in a place that was instantly revealed as hell. I was standing in something that resembled a boat, which was square at both ends, about seven feet in length, five feet across, and surrounded with a railing. This boat seemed to be composed of a strange substance, and it floated upon a sea of matter that resembled melted lead.

2. Looking around, I was stifled with horror at the scene before me. Above, there was neither sun, moon, stars nor clouds to be seen, and the canopy revealed a uniform dingy hue. There was no moving atmosphere, nor anything that showed sign of life, as upon the earth. All that I saw presented one vast scene of indescribable desolation, waste and woe. Looking at my person, I saw that I was naked and in the human form. I was confident that I was in a disembodied state, that I had died upon the earth, and was then in hell in a spiritual state and beyond hope of deliverance. I had a clear and vivid memory and a certain knowledge of every act and event of my life upon the earth. The memory of those things shut off every vestige of hope, and the loss of which constituted all the suffering I experienced at the time.

3. An island stood on my left hand, rising several hundred feet above the sea, and on the right of this I noticed a long black line, at a great distance, which afterward I learned was the northern boundary of hell. Opposite this lay spread out a vast land region, sloping upward from the sea to a great height. Looking in the direction of the black line, or belt, I saw a fleet of boats, similar in construction to my own, drifting slowly toward me; but I felt no interest in them, for despair choked off all regard for

objects other than myself. The fleet came up in time, and I noticed that each boat contained from one to three creatures of human form, and in the same naked state as myself. The leading boat contained three females, who had horrible features, and with many stains upon them. They were wringing their hands and beating their breasts with manifest anguish and grief. Those in the other boats also were stained and disfigured, and were sending up the hopeless cry of despair.

4. Seeing large letters on the sides of the boats, I read many of them, and discovered that they expressed the offense charged against those confined within. This directed my attention to my own boat; so, looking over the railing, I found there the offense charged against me. This intensified the terror and despair. There was no hope—no life. It was a state of eternal living death—if I can with propriety use the expression—for there are no terms known to men upon the earth that can express the state of things in hell. I cried and screamed and cursed my existence; for the contrast with the earth where there was life and hope was too horrible to contemplate. I tried to submit to my condition, but it was impossible; and I thought of an appeal to God for relief, but a sense of his burning anger toward me, barred any effort for assistance from that quarter. In despair I would fall and in despair rise up. I cast about whether destruction were possible, but the boon was not there. Tongue cannot utter, nor pen write, nor can language depict the indescribable horrors of hell!

5. Finally and involuntarily I made an appeal to God, and these were the words I used: "O God, if it be possible, take me from this!" At that moment, and before I could realize the matter, I was raised up by an invisible power and conveyed over the sea to the shore, and brought down upon my feet. Looking around, I was struck with terror to find that my condition had not been improved. I was alone on that horrid coast, and there was not the least sign of life nor of vegetable matter to relieve the mind or to diminish the woe. The soil was composed of coarse, gravelly material, mixed with an ashy substance; and the

scene, as far as I could extend my vision, presented nothing but desolation, and a region blighted with an eternal curse. With loud cries I ran along the shore a long distance, but there was no change, for the same horrors were spread along the route. I then turned toward the mountains, and it was the same there. I then returned to the shore and ran back over my tracks, whilst the cries of those on the sea mingled with my own. I ran on and on, and why I know not, for there was no hope of relief anywhere.

6. The course I took in respect to the black belt was westerly, and I kept on this in a direct line for a long distance, when suddenly I saw a small dot of light, which was scarcely perceptible, lying close to the horizon, and at an immeasurable distance ahead. Upon this discovery a faint hope came to my relief, and I ran for it with all my strength. It was the first thing I had seen in hell that inspired hope, and I resolved to reach it, if it required an eternity to accomplish the task.

7. I soon observed that it increased in size, and presently it seemed to be approaching very rapidly, and I stopped, trembling with hope and fear. When it was near, I noticed that it had assumed the form of a man, and in a moment more I was inexpressibly amazed to recognize the Creator in manifest form. A bright light shone around him, and in an instant all that part of hell was filled with it. He appeared in awful majesty, which inspired a terror that was mixed with a doubtful and uncertain hope. He bore the same godlike countenance as when he appeared to me upon the earth. He swept along his course about one foot above the soil, and was leaning forward, whilst the long white robe he wore fell below his feet and trailed behind. Every scream and cry of the lost upon the sea hushed as he approached.

8. His flight was very rapid, and I became apprehensive that he would pass by without noticing me, for I observed that he did not turn his face either to the right or left. Believing that my doom in hell would be final unless his attention was directed on my behalf, and seeing that not a moment was to be lost, I ran to meet him, but he passed be-

fore I came up. This was a critical moment, and I followed, then halted, then followed again, calling upon him to stop and take me from hell. But he paid no heed, and flew on as if he was not aware that I was there. In desperation, I still followed, and it was with difficulty that I regained the ground lost. It was a venture for life; and mustering all the power I could, I overtook him, and cried out for him to stop and help me; but he gave no heed to my cries. Everything depended on that moment; and, venturing the issue, I made a desperate spring and caught him with my left hand on his right shoulder, and clinging to him in this manner, I was carried a long distance before venturing a word.

9. He not regarding the act of my springing up, gave rise to fears that he might shake me off as an intruder, and this was a source of the sharpest grief, though I clung to him the more firmly, as my last and only hope. After a time, I asked him if he would take me out of hell, and he would not reply. I then asked again, with the same result; but at the third request, he turned his face and looked upon me with an expression that cut me through. It was an expression of tender, divine compassion, mixed and blended with stern, inflexible justice, and he replied, "I will;" then turned his face forward. This answer infused strength and hope, and I was relieved; for being at ease and under his wing and promise, I had no further need of assurance.

10. Conducting me in the manner described for some time along a valley lying between two ranges of high, barren mountains, we came in view of a tremendous sea of fire, lying on the left, where he curved into the shore, and here shaking me off, without notice, he flew on out of sight. The terror and dismay that followed this act cannot be depicted by pen. It was a moment of the blackest horror and heart-rending disappointment. All was lost, as I believed. God had departed, and again I was surrounded by the eternal desolations of hell.

11. I was left on a point of land that led into the sea, and here were two creatures, of the human form, who came out of a cave, where they had concealed themselves on the

approach of the Creator. They had a dark complexion and features that revealed the impress of deep anguish and despair. At first I was afraid of them, but as they attempted no harm, I began to feel easy. One of them said to the other, "he believed that I was a prisoner of the tyrant," meaning the Creator, as I supposed. These two creatures were of the lost from the earth, and had their memories retained. Their conduct at times was suspicious, and they would occasionally stare at me with the deep expression of devils. Very little conversation passed, but I gleaned enough to learn that one of them was a native of Sicily when living upon the earth. It was from these creatures that I was first informed of the settled regions of hell southward, and of the Court of Evil and other matters that will be mentioned in due order.

12. In this section the soil produced an herb that was eaten by these lost creatures, which imparted a bitter, ashy taste, and though extensively used by the inhabitants of hell, it had not the property to satisfy the cravings for nourishment. The same obtained in respect to a substance resembling murkish water, that flowed from the mountains to the sea, and which, in taste and effect, corresponded with the properties of the herb. This account may seem strange to the reader, who may have been accustomed to regard matters beyond the earth-life on conjectural grounds, and to clothe the beings of an invisible state of existence with imaginary properties and attributes. Food is as essential to creatures in that world as it is to the living upon the earth. But of this matter hereafter.

13. Entertaining a faint hope that God would return to make good his promise, I waited some time in that expectation; but as he did not appear, then hope merged to despair, and I fell to wailing. The distress and agony were very oppressive, arising from the promised relief. This availing nothing, I then concluded that being an enemy he had deceived me in view to augment my sufferings.

14. Taking a survey of the surroundings I saw that the sea was composed of liquid fire, and in constant agitation, and shooting up pointed flames with a sharp hissing roar.

There were many creatures in it, but at that time I could not distinguish what they were. Here I saw dragons for the first time. These were hideous monsters of great size, and with heads of various shapes. Their wings and bodies were of a dark saffron color, and covered with scales. In form they very much resembled the lizard, save that their tails extended to a great length. They vary in length from forty to one hundred feet, and, with few exceptions, they are the largest and most hideous creatures in hell. They were flying over the sea and near the coast, uttering shrieks and cries which I learned was peculiar to them, and that they were an order of spirits and had the power of speech.

15. Southward lay a chain of high mountains extending east and west, and dividing off a basin, northward, wherein lay the molten sea and the sea of fire. Between the seas another range ran as far as the black belt. This belt is the northern boundary of hell, and separates the region from the region of light. All the vast land region surrounding the two seas is utterly devoid of vegetable matter, save the herb mentioned. It is comparatively deserted, except by that class of creatures consigned there by decree. Where I was left, there were but the two creatures and myself, not including those in and above the sea. Whilst here I witnessed for the first time the movements of the winds of hell. These monsters were visible, black and seething hot, and not regular in form or size. They tore along with awful strength, and when they struck the sea they threw the fiery flood to a great height. My companions hid in their cave on the approach of the winds, and I did the same, for they raged with indescribable fury.

16. How long I remained in this place I have no means of knowing, as there is nothing to denote the passage of time in that world. There is no day, but a ceaseless continuation of a dingy hue, without change or varying features. All is in a state of sameness and oppressive horror.

17. In time a large dragon came over the sea, and describing a circuit he settled down where we were. He had a head that resembled the human, though it was elongated

and with the eyes set back. He spoke a voice that I could understand, but I am at a loss to know how it was done. He informed me that he had been sent to convey me away, and bade me to climb upon his back. I obeyed, and rising up he flew over the sea toward the black belt, and as we approached that region, I noticed that the sea below was swarming with creatures, and above it were dragons and other winged creatures of hideous forms, flying to and fro, uttering frightful cries. When approaching the belt, the dragon turned to the left to a cove, where the sea ran inland between the belt and the land region. Here he veered suddenly over and pitched me headlong into the sea; and, when descending, I distinctly heard loud shouts from the creatures in the flood.

18. When I rose to the surface and had become conscious to realize matters, I found that I was buoyed up on the flood, with the flames shooting up around me. It was strange that I experienced no pain from the fire, but only from the loss of hope. I was immediately surrounded by an immense horde of creatures of strange and various shapes, comprising devils and the lost of both sexes from the earth. They commenced their persecutions at once with taunts and jeers. At first I paid no heed to them, but they coming around in such numbers, and all crying out in derision and mockery, I made an attempt to expostulate with them, which only made matters worse. At one time there were so many of them that they climbed upon each other to look and to shoot out their tongues and hiss. They asked me many questions, and one of them was, how I liked my new home; and that, being God's favorite, how it came about that he sent me to hell; and in a biting and contemptuous way asked if I was well pleased with the goodness of God, and the fulfillment of his promises. One of these creatures I formerly knew upon the earth, where he acted as a minister of Christ, but he could not have been a true one else he would not have been in that place. His head and features were the same as when I knew him, but downward he had the serpent form in full. This creature seemed as active in troubling me as the most officious devil

there. However, in time I began to pay less heed to their insults, and they kept more distant.

19. My sufferings at this time were very intense, not from the fires of the sea, nor from tormentors, but from the loss of hope and the non-fulfillment of the promise of God to deliver me. I believed that he had gone back of his word, and had purposely brought on the calamity. He had promised to take me out of hell in such a manner that I could not doubt his sincerity at the time it was made. I had not been delivered, but was in the sea of fire, with devils foul and deformed spirits and the lost creatures from the earth. These reflections intensified my hate and sank me deeper in despair. Under the spirit of a terrible fury, I cursed him for giving me an existence, and for his unreasonable breach of faith. But these were words. I was there, with no God to help me.

CHAPTER III.

ESCAPE FROM THE SEA OF FIRE.

1. After remaining in this horrible condition for a time, I began to move about and took a survey of the inlet, where I met a current of fiery matter that carried with it a clammy substance that resembled moss. I had seen the creatures eat this substance, and had done the same; and it was this incident that inspired me to trace up the current, and if it came from the land region, I might possibly find a place to escape from the sea, for I preferred the land region, where I believed I would be free from tormentors. The devils quickly observed my movement and flew in the advance and thwarted the design; and to remove their suspicions I turned aside with an air of indifference, and which seemed to have the desired effect, for after staying around a short time, they left off their watch, and I had liberty to approach the shore, where I discovered it to be impossible to escape on account of the surf and the monsters posted there as guards, as I learned, in time, they were.

2. I then went toward the belt to spy out a prospect, and as I approached it the devils drove me back, and I mingled with them, and in the meantime I remarked that hell was an intolerable region, and that if its Creator had been impartial, that he might have had prepared a place for the abode of his creatures who suffered under his displeasure, which, if he had so done, it would have appeared more consistent with the claim he set up as being just. They replied to this by saying that I was a liar, and then they drove me farther into the sea.

3. Being resolved to escape if it were possible, I fell in with the plan to conform to their ways as well as I could under the circumstances, and to remove their suspicion and espionage, and that if an opportunity ever came I would endeavor to get away from the sea. After a time I

made a survey along the belt, and discovered that it was composed of black clouds resting upon a huge bank of quicksand, that formed the north shore of the sea. Hope came to my relief on this important discovery, and going up very cautiously to the bank where a portion sloped into the sea, and taking a view of the situation, I concluded to make the attempt at that place. Watching for the moment when the devils were off their guard, I made a desperate spring into the sand, and had I not been too precipitate at first I believe that I might have succeeded in getting away. The devils soon discovered me climbing the bank, and they came rushing up in vast numbers and drove me back with loud cries of derisive triumph.

4. Giving up my case as hopeless, I gave way to grief and cursing, but being mocked by the persecuting horde, I abstained from it and undertook a journey across the sea. But the scene was the same wherever I went, and there was nothing but a ceaseless din and clamor, the cries and wailings of the lost, the shrieks of dragons and the hissing of devils, and that of spouting waves. Everywhere despair and hopeless sorrow reigned, and in confusion and agonizing grief I returned toward the belt.

5. The number of creatures confined in this sea of fire is beyond the mind of man to apprehend. Millions are here for punishment, and millions as tormentors. They are of all shapes known and unknown to mankind. With these there is not a glimmer of hope or token of love or friendship—such things are unknown there—but memory is alive with its poisoned sting. I had intended in this place to give a brief description of the classes confined in the sea, and of those detained at the molten sea, but for substantial reasons have deferred it to that part of this history treating of the creatures in the valleys, where these matters will be mentioned, and where it is deemed the more appropriate they should be.

6. I succeeded in reaching the edge of the belt without being observed, and passing along the foot of the bank, I found a place more accessible than the one where I had failed, and here I concluded to try fortune, and if suc-

cessful in reaching the clouds I believed the devils could not overtake me, for, as yet, I had not seen that high up the bank. I then dashed out of the surf to the bank, which proved to be of a quick and mercurial property, and giving way underfoot I fell, and proceeded in this manner some distance as well as I could before the discovery; whereupon the devils gave the alarm, and a horde of them sprang upon me, and the bank sliding down at the time, I was again precipitated into the sea, and when this was done, they made that part resound with their infernal shouts.

7. For some time after this failure I was greatly persecuted, though I derived one good lesson, at least, that served me to advantage thereafter, when I was sent to the valleys, and this was to submit to their insults, for by resisting them, or even protesting, the worse they became and the worse for me. Believing escape hopeless, in my misery I began to scheme a plan of destruction, and the conception being that refreshing, I cast about how it could be done. But as the power was not in me, nor in the devils, to accomplish it, I concluded to provoke God and draw his fury upon me. Accordingly I commenced a tirade against him and railed at the petty tyranny he exercised, and the impotency of his power, and otherwise denounced him in strong and bitter terms as a monster and defied him to exert his power against me. The devils listened to this with apparent concern, and when I had finished they burst into a loud laugh. I then gave up the plan, for it was a great mortification to please my tormentors; besides, the desire began to diminish in this way, that I was already under curse, and that God would pay no heed to what I said or done.

8. Matters continuing the same without change, or prospect of change, and in the deepest despair I concluded to make another effort to escape from the sea, and I had no thought or desire beyond this. Accordingly I made a circuitous route to the belt, where, after reflection, I pitched upon the place of the last failure to make the effort, and the most likely to avoid the espionage of the devils. Arriving there, I made a desperate plunge for the bank and scrambled up a considerable way toward the clouds before

the devils were aware of my departure. When they saw me climbing the bank they set up their cries and came rushing after me. This was an awful moment. Everything hinged on the effort to hold the space between us, and it was a dreadful struggle to get through the sand, which occasionally would slide toward the sea. Seeing all lost unless help came from some quarter, I involuntarily called upon God for assistance, and without the least expectation of obtaining it. However, it came in the way of strength, and enabled me to reach a place where the standing seemed firm, and here I halted to rest.

9. Looking down, I saw the devils at the foot of the bank in fury and madness, from which I thought all danger past. In a short time I was alarmed by the sudden sliding of the bank, and in the confusion I made a cross in the sand, for it occurred to mind at the moment that it might save me at that juncture. This notion of making the sign of the cross first came to mind in childhood, though at that time I knew nothing of its meaning, having heard that it was proof against perils. But it rendered no service on this occasion; but on the contrary, it nearly wrought my ruin; for whilst trusting to it, the devils were busily engaged undermining the bank, and it began to slide toward the sea, taking me with it. I now gave over effort as in vain, and resigned to fate, when the bank slackened in its course, and putting in all the strength I could muster, I finally succeeded in reaching the summit of the bank under the clouds.

10. The disappointment of the devils was very great when they witnessed my escape, and I distinctly heard their curses and imprecations against God, whom they believed had brought it around. Some dragons, also, who had been spectators, set up their cries in rage, and in desperate fury dashed up near the clouds. The devils would have come up and dragged me back, had they not been under fear of the border angels of the belt region, which will be noticed in due order. Being out of danger, I was not aware of the fact at that time, nor did I remain there very long. I did not know where I was, nor where to go, nor did I care, as the unspeakable joy I experienced at the unexpected deliv-

erance eclipsed all other considerations at the time. However, it was not long when fears arose that I was not as yet safe, so I dashed among the clouds and darkness, and pushing on at a venture for some time, I saw a dim twilight ahead, and ran to it, then halted.

11. Taking a look around, I saw some creatures in the form of men, and who were wearing skirts of various colors. Presently four of them came up, and viewing me awhile, they led me toward the light and stopped, where they closely examined me, not by words, but by breathing in my face and pressing my forehead; and when this was done they directed me on. In a short time I entered upon a region of wonderful beauty and loveliness. The prospect before me presented a plain, covered with trees and flowers. Many creatures were here, and others were coming and going, and many were moving into the dark belt. At one place were a large number of them, and with them was a being who was sitting at a long table with his face toward the dark region. From what I could gather from the surroundings, he seemed to be a character of consideration.

12. I approached the place very carefully, and scanning the assembly, I instantly recognized the features of Jesus Christ in the being seated at the table; and upon the discovery fears came up, and I turned and fled, not knowing what I was doing. The creatures in the belt seeing me running back, some of them dashed in ahead, and drawing fiery swords, bade me stop, and then inquired why I had turned back. I said that I was naked, and not on friendly terms with Christ. They then told me to go back, else I would be driven into hell. With a shudder at the mention of hell, I returned and went up to the table and took a position at a corner, and waited to see what disposition would be made of me; but as no one heeded my presence, I began to feel uneasy.

13. Christ was sitting near the centre of the table with two baskets before him — one on either hand—and into them he cast small, narrow slips that resembled paper, that were given him by the creatures. One of these baskets, as I soon learned, received the rejected applications; the other

those that were accepted. Notwithstanding the state of my mind toward Christ, I began to entertain a hope that he would favor me so far as to grant permission to remain out of hell, and I was willing to undergo any punishment he might inflict were this boon granted. But I did not know how to proceed to get his answer.

14. Presently one of the creatures came up and asked if I had made my request. I said that I had not. He replied that it must be done without delay. I then ventured the request in urgent terms, but he paid no regard to it. I then asked again, with the same result; and as he declined to answer the third time, I believed that my condemnation was sealed, and swooned away under the horror it inspired. I remember grasping the leg of the table when I fell, and on recovery I was still clinging to it. Shortly one of the creatures passed along, and I called to him to speak to Christ on my behalf. He said nothing in return, but handed me a slip and pencil and motioned me to write the request. I then wrote my petition and the creature went up and handed it to Christ; at the same time I rose up to see the result, and saw him receive the slip and cast it into one of the baskets without reading it. Upon this I fell down and have no further recollection of the affair.

15. When coming to my senses, I discovered that I was drifting over the region, and eventually came down at a grove where a number of the creatures were assembled, and four of these had wings. These last came after I had descended to the ground, and two of them came and lifted me up. They treated me with kindness and were very attentive in their services. The winged creatures soon left toward the border, and it was not long before one of them returned, and reading the contents of a slip to the others and pointing to me, he flew away.

16. These creatures were angels. The first I met when leaving the clouds were the angel-guard of the border, as it is called there. Some orders of them are called watchers. Those at the table were pages, or attendant angels without wings. The first mentioned and having wings were the messenger-angels. The border-angels usually wear wings,

but at the time I came among them they had changed their forms, as they have the power to do, having them or not as they choose. These angels are beautiful above anything to be seen upon the earth, and it is a hard matter to describe them. They wore garments of a white satin texture, which were bespangled with golden drops. Their hair was silky and of a golden auburn color and floated gracefully and with freedom over the shoulders. In stature they are smaller than men. Some orders of them do not exceed four feet in height; but this applies only to the attendant orders. The border-angels and those who control the whirlwinds, as a rule, are of large stature, and attain unto seven feet in height.

17. Thus was I delivered from hell the first time, and it is a source of regret that many things have passed unnoticed for want of space, that unquestionably might be of interest to many who may read this volume. The region I had come into bore the name of the "Plain of Inspection." It is a delightful country, though not equal to other parts that I visited. In many respects it very much resembled the scenery as described in the first chapter. The light was a golden mellow radiance and emanated in the regions north and west, and there called Bula, and which is the name of all the regions of light. That world has neither sun, moon, nor stars.

18. Shortly after the departure of the winged angel, I inquired of the others whether I was under favor, and would not be returned to hell. They made no reply, but conducted me to a spring and bathed me in it, whereupon a new strength was imparted and with it a power to cast the mind forward to something in expectancy. They placed upon me a garment similar to those worn by the wingless angels, and I was told to wear it for a time, when it would be returned to them. They then placed a ring upon the third finger of my left hand, which gave the sense of assurance that I greatly needed. Looking into the spring, I saw that I was radiant with youth and beauty, and a small silver star shone in my forehead with great lustre, and which I was informed was the seal of favor, and that I was under protection.

19. Whilst this was transpiring and myself in a state of wonder, it suddenly came to my knowledge that I had had a previous existence, and there came with it an assurance that an inheritance in that region belonged to me. This at first was indefinite and confused, but as it lay continually on my mind I could think of little else, and referred the matter to one of the angels, who seemed to have anticipated the burden and nodded affirmatively, at the same time pointing northwesterly.

20. I remained in this part for quite a time and wandered over the region without restraint, enjoying its delicious scenery and productions. Food abounded everywhere, on herb and tree; even the leaves were infused with life, and emitted odors that were refreshing. It is difficult to draw the contrast between the regions of light with the horrible waste and desolations of hell. One is the opposite of the other and little else can be added. Here were fowl of endless varieties and of exquisite plumage and song, but there were none of the flesh-devouring kind as upon the earth. The notes of the doves were not sad and plaintive, but deep and soothing, and denoted a condition of security and rest. I saw none of the four-footed creatures in this part, nor any of the vermin or reptile classes.

21. In due time one of the winged angels appeared. He had broad golden wings that were jetted, and spread with many colors and drops; and seven zones of separate shades encircled his form. He was tall, and his eyes shone with a glaring radiance. He gazed upon me some time, and it came to mind that I had seen him previously, but I had not the courage to make the inquiry. He kissed me on the forehead, and instructed me to go to the Judgment Highway, where I would be directed to my inheritance; he then flew away. This angel will be mentioned in the account of the first term of existence, and it was singular that I could not recognize him on this occasion. He has served as messenger-angel a long time, in connection with affairs upon the earth.

22. When I departed the angels warned me not to address any creature on the journey, save with those angels

who would direct me on the way. My course lay northwesterly, though at that time I was not apprised of compass-points, but having frequent occasion to use them I shall do so, based on the information thereafter obtained concerning them. The region through which I passed agreed in all particulars with that just left, save that the breezes of Bula were continually in motion, whereas near the border they only moved occasionally. It is difficult to describe these breezes. They move with rapturous breath, richly odorous and strengthening, and inspire a sense of eternal rest and peace. In time I came to a line of clouds different in complexion from those forming the border. They were of a dark golden color, mixed with blue shades, and very beautiful. Here were many angels, to whom I showed my ring, and, learning my request, one of them led me through the clouds into a great highway, where were vast multitudes passing either way. The creatures here comprised angels —souls from the earth—and other creatures from various parts of the universe.

23. In order to open the way more clearly, I will introduce a few remarks concerning this highway, and the regions with which it connects. This great highway commences at the Valley of Judgment eastward, and extends westward a long distance to what is called the "Angle" of the "Plains of Reception," and from thence it turns southerly, and passing through the plains, terminates at the Departments of West Bula. I have no definite information as to its length, but having traversed the vast region, I venture the view that it embraces many millions of miles. At the Angle it connects with the "Entrance-way," where all the creatures in the universe enter that world. The highway is concealed from view on both sides by immense barriers of clouds, and no creature is permitted to pass through them but the angels and those under their charge. There are but three places of importance connected with the highway, and these are the Valley of Judgment, the Angle, and the First Department.

24. It was here that I first saw the self-acting chariots. Some of them have three wheels, some four, and some

seven wheels. The three-wheeled chariot has two wheels forward and one behind, with seats in front and on either side. They are of a fiery bluish complexion, and move off at the command of those within them, but seem to have no volition of their own. They are of great utility in that world for the transportation of creatures who are too imperfect to proceed by flight, as many of them do. Some chariots are drawn by fiery horses, but they are not seen on the highway, as they belong to the higher regions of light in West Bula—the city of light—and the higher departments. I never saw chariots of this kind.

25. Leaving the highway we passed through the clouds on the opposite side, and came into a region that was superior in every respect to the one just left. Its character is such that I cannot describe it, and shall not make the attempt. The angel then pointed out the course to my inheritance, and returned to his place, and I went on the route he had designated, and met large numbers of angels, but no words passed between us. Arriving at a chain of mountains that reflected a golden light, I made a circuit to the right, where I saw a valley cutting through the range, and passing through, I came to another valley, and the moment I had placed my feet upon it, then memory revived and I knew it instantly. This was my inheritance, and as memory revealed, I had been absent from it nearly six thousand years. For a time I was overcome with deep emotion and joy, and falling down I wept like a child. There was no doubt whatever this was my home, from which I had been driven, and for reasons unknown; had lived upon the earth, and had been consigned to hell, and then returned to it after so long a period. I tore up the soil and found it to be of the same pure nature as when I was driven away. Memory did not reveal the cause of my banishment, and I am ignorant of the reason to this day.

CHAPTER IV.

THE REGIONS OF THE INHERITANCES.

1. A LARGE number of angels were abiding here, of the wingless and attendant orders, and who exercised jurisdiction as far as the river Bula. I was received by them with kindness, though conversation and interchange of views was not permitted, for the reason, I suppose, that the decree concerning me had not been accomplished, as at that time I apprehended it had. I enjoyed a sweet and perfect rest, and was entertained by the soothing breezes, the notes of the doves, and the delicious songs of these angels.

2. I had been here but a brief time, when an attendant angel arrived with the intelligence that he had been sent to conduct me to the Valley of Judgment for trial. This was appalling tidings, and it fell like a thunderbolt, and I fell to the ground under terrors that bore down all considerations of submission and trust. I felt as if I were a heavy piece of lead, and all the acts of my life upon the earth were brought before me by a sure and certain memory. I felt that I needed an advocate, but knew not where one could be found. I believed that God would grant no clemency, and that my relations with Christ were too uncertain to expect any favor from him.

3. Being apprehensive that I would be returned to hell, I entreated the angel to destroy me, for I was in no condition to appear for trial and judgment at that time. He made no reply, but laying his hand upon my head, I rose up and went with him under the force of an irresistible power. Our journey at first was on foot, and in time we came to a beautiful valley, where were a multitude of creatures kept, of strange and singular forms. The angel informed me that they were the misformed creatures from the earth, and were detained here until the restitution, at which time they would be constructed to

their proper shapes. They were set off in four classes, and under the charge of attendant angels. They comprised all the idiots born upon the earth in that condition, and including all the infants who were destroyed by unnatural mothers before birth, and all those who were born in a deformed state and called monstrosities upon the earth, and other classes too numerous to mention. These creatures were under the tender treatment and watchful care of beautiful angels, who furnished them with everything that their unfortunate condition required. This section is called the "Valley of the Misformed." It lies between the Plain of Inspection and the Regions of the Inheritances on the west and the Valley of Judgment on the east. The river Bula curves into the valley north of the highway, which passes through the valley. Every woman, from the beginning of the history of mankind to the present time, after leaving the earth, have seen here the unfortunates they have destroyed when on their way to Judgment Valley, and it is fortunate for that woman if she have an advocate there to appear on her behalf. This is the only place where the clouds that conceal the highway stand above the ground; in all other parts the highway cannot be seen.

4. Arriving at the highway, the angel procured a self-acting chariot with three wheels, and placing me inside, he took a seat forward, and speaking to it, the chariot moved off with great speed as if it were a spirit. In a brief time we came in view of the valley. From the highlands it has the appearance of a large plain, checked eastward by a range of mountains, and presents undulating features, with trees here and there in groups. The river Bula forms its northern boundary, and from thence it extends southward to the sea of fire. There is nothing repulsive in the general features of the valley, save its association with the sea of fire. The highway terminates at its western range, and between this and the border lies the path of the whirlwinds, which I forgot to mention in the account of the journey to the highway. The valley slopes toward the sea, and a full view is had of that great

ocean of fire from every part of it. The quicksands do not extend across the foot of the valley, nor does the cloud-belt form a barrier between the two regions. The clouds seem to have folded back at the southwest corner of the valley; hence there is a wide opening to the sea,—the dividing line being guarded by border-angels, and the coast of hell chiefly by dragons.

5. Arriving at our destination, I was conducted to a kind of a trench, near a high embankment, where were many creatures awaiting trial under charge of attendant angels. Here I was stripped of my garment and ring, and was as naked as when I escaped from hell. My life seemed to have fled, for my strength faded away in view of the surroundings and from the sense of condemnation upon me. The angel, however, revived me, and I was enabled to see something of what was transpiring. South of the embankment stood a mound; then, south of this, the tribunal, which I did not see, as it was concealed from view by the mound. Between the tribunal and the sea of fire the country was open, and upon this was a place called the "Accusers' Place," which could be seen from the trench. Near this the accusers were assembled, who were in view, and these appeared upon the Accusers' Place only when they were required, leaving quite a space between them and those awaiting trial.

6. These things were about all I noticed at the time, for I was in no condition to regard anything with interest, on account of the horrors the scene presented, and nothing could be expected of the angel in the way of assistance. It was a great relief that I could not witness the proceedings at the tribunal from the trench, and when the Accusers' Place was being filled I turned away my face. The creature that is brought before that awful tribunal has nought but himself in view, for all the considerations and claims that bind men upon the earth are unknown there. It is the vital question of eternal life, or the state of existence under the second death estate, with which he has to do; and further, all the events of his life upon the earth, with every thought, word, or deed, are presented to his memory with

unmistakable clearness; and, besides, they are recorded there in the order they transpired.

7. Presently, there was a moving back of the accusers, and the place filled by others, whereupon the angel said that my name had been called. I expected to have been taken out, but such was not the case. He led me so far, only, as to get a view of what was transpiring at the Accusers' Place, and not at the tribunal. I judged their number to be about one hundred and fifty, and at the beginning there was not one of them whom I knew. It filled me with unspeakable horror to witness the lively interest they manifested against me, for I was not aware of the nature of the complaints they were presenting, and which was done by going to the tribunal and giving in the slips upon which they were written. When this was done they fell back, whereupon a creature sprang forward with four rolls in his hand, and facing the tribunal he made a statement to the judge, upon which the angel gave notice that if he cast the rolls from him it would denote my condemnation. It was a terrible moment of suspense, and when he had closed his statement and was in the act of casting the rolls away, at that instant there came a rush of wind and Christ suddenly appeared between us, and cried out in a mandatory voice, "Hold! he has petitioned for you;" upon which the wind dashed the rolls from the creature's hand, and carried them toward the sea. Thus was I saved, and it was done without any request or expectation on my part, but by the free and voluntary act of Christ. My terrors fled that moment. In respect to the creature and the petition mentioned, it has no relation to matters that concern any one living at present upon the earth.

8. When my garment and ring were returned, the chariot conducted us to the highlands between the highway and the border, where it stopped. From this place there was a fine view over the region, and at the foot of the valley I noticed two large groups of creatures who had undergone trial and sentence, and were collected to be sent into hell. Presently a flock of dragons came up from the sea, and coming down with cries, they gathered up all the creatures

of one group and returned with them hellward, for distribution in the valleys south of the sea. After the departure of the dragons the angel gave notice that a whirlwind was coming, and to have no fear while it passed along.

9. As frequent mention will be made of these monsters of destruction in the course of this history, it is deemed appropriate to introduce here a brief description of their character and office. These winds proceed from a region lying about midway from the Valley of Judgment to the Angle of the Plain of Reception, and between the highway and the border. Their seat can be seen a long distance from the auroral flashes of fire against the clouds. Their path is described along the border on the Bula side, and running eastward to the Valley of Judgment, and westward to the Angle, where it turns southerly and passes on to the First Department. They are under the control of angels of great power, and who are of an order different from those who command the border. It is impossible to describe the force exerted by these winds—and they must be seen to be realized—yet no mortal could look upon them and live, unless upheld by divine power. As a rule, they move along their path in the form of globes, black as night, and fretful in their motions. They are continually growling, hissing, and darting tongues of fire. When required they throw off tempests, clouds charged with terrible thunders, lightning and fire. They have the property to expand and to close, and to assume various shapes and forms. When detained behind their embankments they are in constant motion, revolving within themselves, threatening and complaining. When sent upon their mission they are terrible beyond expression, and I have repeatedly felt the region of hell to tremble under their sweeping march and roar.

10. The angel had scarcely ended his words, when the ground began to shake, and hearing a deep roar, and looking in its direction, I saw a large black globe coming toward the valley, and tearing along its pathway as if it were a live monster under the spur of a desperate fury. An angel flew on the advance with a flaming sword, and dropping the point as they approached the valley, the

mighty globe fell down flat, and spreading out its arms it swept over the remaining group and gathered them up in an instant; then returning to its form, and tossing the creatures like chaff, it struck into hell, scattering its burden over the sea. The cries of the lost, with the uproar of the winds, presented a scene appalling, and beyond the power of pen to depict. After sowing its burden over the sea, the whirlwind returned to its seat, growling and darting tongues of fire.

11. From this place, we were conducted to the highway, where I was turned over to the border angels, who treated me with kindness, and which dispelled the fear I had of them. I was soon taken across the highway by one of them, who instructed me to return to my inheritance, and that I was at liberty to proceed beyond it as far as the river. I then returned to the inheritance, and for a time enjoyed a sweet and perfect rest. And there was an oblivion of the past and of its intense sufferings. I had many flashes of memory that revealed, as before, former terms of existence upon the earth, but they were confused and presented no definite outline. At all events, it had been brought around that I was again at home, which was my own by decree, of which I had a certain and positive knowledge.

12. The inheritances that I visited, or passed over during my sojourn in the region of light, lay north of the highway to the river. Beyond the river they extend over an immense region. The strip between the highway and the border seems to have been set off for other purposes, and within it lie the Plain of Inspection, a portion of the Valley of the Misformed, and the seat and path of the whirlwinds. As I never visited the region west of the Plain of Inspection, I cannot write concerning it; and the same is true of the plain, for I have related all that I know of that section. Judging from my experience, it seems to be devoted for the reception and examination of the captives whose time in hell has expired, and for the determination of those before they are sent there.

13. The inheritances are not uniform in extent of territory, as some are greater than others, and they are held in

reservation for that class of creatures of the human race who are under seal and to whom they will be apportioned at the restitution. As a rule, they are under charge of angels until that time; but westward, many of them are under the charge of souls from the earth. The scenery of the region surpasses description; everything presents sweetness and inspires a sense of perpetual rest and happiness. Food or nourishment abounds in all things, and it is hard to explain the matter. Nourishment is as essential to the creatures of that world as it is to those upon the earth; but, as the relations are different, so are other things. There the food is of a spiritual nature and is produced in a spiritual way. All things there are infused with life of an eternal character,—nor can this be explained or understood. Many of the inheritances held in reservation and expectancy formerly belonged to the angels who were condemned for pride and consigned to hell. Those under hope, however, will enter upon a resumption of their original rights after the restitution.

14. Countless millions of angels abide in the regions of the inheritances, and I am unable to state anything in respect to their duties and avocation, for I was not in a condition to be inquisitive in such matters. It was different with me when at the Plain of Reception, for the transition from one region to another produced a change that adapted my understanding to the situation. These changes followed me to all parts that I visited, and I am unable to write what they were. Things that exercise the mind of man upon the earth are unknown in that world. There is no curiosity to learn of things, and no desire for attainments. The knowledge and favor of God consummate all desires, hopes and expectations, and there is nothing beyond this. All ends here, for it is eternal life.

15. After a time I went to the river Bula. It has a gentle flow westward, and is of great width and depth. Its waters impart the same life-inspiring sensations, peculiar to the plants and fruits. It is of such a nature that creatures walk upon it, or descend into the flood without strangulation; and there is as much freedom in its depths as upon

the surface. It abounds in fish of endless varieties and of delightful colors. They manifested no fear when I went among them, but gathered around with a pleasing familiarity, and followed me to the shore, where I gathered and threw them some leaves. Many delightful angels were here, and they received me kindly and soothed my spirit with songs.

16. Returning to the inheritance, I found an angel waiting. He instructed me to depart for the highway, where I would be directed to the Plain of Reception. When he had gone, fears began to gather upon me, but they were not of the kind peculiar to mankind. I departed for the highway, leaving my inheritance with regret and I never saw it again. When I arrived there, I was permitted to remain awhile to compose my thoughts, for I felt that something wrong was in store for me. Here the breezes came to my relief and the notes of the doves refreshed my spirit and the pressure passed away.

17. Shortly, four angels came up, and two of them taking my hands soared up and conveyed me to the verge of the border where others were stationed, and who carried swords that flashed fire. Whilst here I took a survey of this mighty barrier of clouds. Their complexion is of the deepest blackness, constantly in action, yet silent as death. They extend upward beyond vision, and the vision of creatures in that world is many thousand-fold greater than it is with creatures upon the earth. In my judgment they lap over and form the canopy of hell; for at a distance they bear a complexion to the canopy above the molten sea, and which cannot be seen over the sea of fire, for the mist rising from the seething flood. I never saw cloulds in hell except at the Valley of Zephon, and it is probable that the great cloud-border spreads over the entire region of hell, and that the floating clouds at the Valley of Zephon float under it. The devils very frequently enter the border, but they never approach the line of light, for the fear they have of the border-angels; and it was this fear that prevented them from following me up at the time of my escape to drag me back into the sea. The light of Bula comes up

to the border and penetrates it so far as where the twilight is merged in the darkness.

18. After remaining a brief time, one of the angels conferred a favor by placing his hands upon my head, and I felt a change in a way that I was buoyant when I willed, and had strength to rise above the ground. He said that power was given to proceed rapidly upon the journey. Soaring up, I followed him at his word, with ease and almost without effort, and flew to the highway, where he directed my course, with a caution not to speak to any creature on the way, otherwise the power would be withdrawn and I would be helpless. I then proceeded along the highway, by taking flights at short distances, and managed to get along with considerable speed in this manner.

CHAPTER V.

PLAIN OF RECEPTION.

1. A long journey brought me where the highway intersected and crossed the "Entrance-way," and on the opposite side of which lay the Plain of Reception. Here the highway strikes off to the south and follows the border-belt on a parallel line, which changes its course in the same manner. The Entrance-way comes in from the northwest and terminates at the Angle. It is of considerable width, and guarded on both sides by lines of angels. Through this way all creatures pass to that world, or from it, except the inhabitants of hell, other than the lost from the earth, and these pass in only, but are never permitted to return.

2. The Angle is a place of great importance, as all creatures, except those under exclusive favor, are detained here and on the plain on their arrival at that world to await the determination to be made of them. Many of the creatures of hell are permitted to cross the border at the Angle as far as the whirlwind-path, but none, save the dragons, come up as far as the highway. The plain has not the richness of North Bula, though it is a pleasant region. It is a vast region stretching along the coast of hell from the Angle to the wall of fire and first department. From thence it runs westward to the border of West Bula; thence northerly to the Entrance-way, and from thence to the Angle. The region has a gradual slope toward hell, but west of the highway it presents an undulating surface.

3. In this region are detained for a time all creatures brought to that world, whether under seal or belonging to the lost, and both classes mingle as they do upon the earth, as to the locality, but not in sympathy or in the relations of confidence. Those under seal are distinguished by a small silvery star in the forehead, by which they are known to each other and to the angels. The lost bear no distin-

guishing mark, save the dark and fearful expressions of their features. Suspecting the other class to be under favor, they entertain toward them a deadly enmity, which they would put in exercise were they not restricted. I never saw a more vicious and deadly hatred manifested in hell than that exhibited by the lost at the Angle toward those suspected of possessing the secret mark. These creatures are being continually distributed to various destinations; some are sent to the Valley of Judgment, and others, save the lost, are sent to the Valleys of Error, some to the coast of hell and the first department. All, however, pass to Judgment Valley before the Restitution.

4. I was conducted across the Entrance-way by angels, and was told by them to go where I desired for a time, but not to venture on the grounds of the region of light. Whilst at the Angle I saw a flock of dragons come up from hell through the border, and flying above, they gave forth their terrible cries, mixed with curses and imprecations. They are employed to convey the captives and certain classes of the lost into hell. When detained on the plain, they range between the highway and the border, but rarely settle to the ground, except to gather their burdens.

5. Ample provision is made for the creatures detained in this region, which is furnished by pillars that float down from North Bula and distribute their burdens over the region. Near the highway, tables are stationed, upon which is spread everything that could be desired in the way of nourishment, and these of endless varieties. Both classes partake of these things in common, but in no instance did I see one class partake of provision that was used by the other. The dragons and devils were not permitted to partake of the benefits of these tables. It was at one of these tables that I first witnessed an exhibition of the enmity of the lost toward those bearing the secret mark. Going to one of them with others, a troop of the lost rushed up foaming and gnashing with rage, and with the spirit and intent to injure were it in their power, and whilst this was transpiring, some dragons flew overhead with loud shrieks and cursing God and Christ.

6. Shortly after this I witnessed the approach of three provision-pillars floating from North Bula, and each of them under the charge of an angel. They were about one mile in height and of corresponding diameter. When they approached, they fell at a signal, and bursting, they distributed their burdens over the ground. These articles were of a nature to meet the necessities of the imperfect creatures there. The lost made a promiscuous rush for those that fell from the top of the pillars and trampled many under foot. The angels of the wingless order ministered at the tables, regardless of the condition of the two classes, and served all alike in a spirit and manner peculiar to their natures, and which is unknown upon the earth. The garment worn by both classes was the same in form and complexion. It was girded at the waist and fell to the knees. These were brought by the pillars and distributed by the angels.

7. In this section were many edifices of a peculiar structure, but I am not aware of the purpose for which they were designed. They stood upon pillars a few feet above the ground, with steps leading up to enter them through a passage-way. There were openings through the sides for the breezes to pass through, to shed their sweetness. It was singular that the lost could not enjoy these breezes, and when they were in action they would foam with rage, and reveal in their features hatred and malice. Creatures under seal assembled occasionally in the edifices to enjoy the breezes. I entered one of them but once, and on which occasion an acquaintance from the earth discussed on the mysteries of God concerning the human race. Near the whirlwind-path were other edifices where the lost occasionally met, but the breezes never passed through them. These breezes rarely approach the coast of hell, but when it occurs it is for the purpose of reviving the captives that are brought through the border from hell after their term of punishment has expired. Were these healing winds to pass over the earth but once, they would disperse all the woes that afflict mankind, and leave not a distemper upon it.

8. The light of the region is supplied from West Bula, where it streams up like fountains, and shedding its radiance to an immense distance, and passing over the highway clouds, it settles over the region. It has the property to hide its splendors from the lost, and even those under seal are only capable of detecting a small portion of it, on account of their imperfect condition, for when they arrive at that world they are as helpless as infants.

9. Leaving this section I came to a fountain that possessed remarkable virtues. Dipping my hands into it I was suddenly enlightened, and had the assurance of the eternity of my existence. There is a fountain at the Angle having similar properties, where I saw two creatures in a condition of unrest dip their hands, and were instantly changed. The plants and fruit in this section do not impart the nourishment as those in North Bula, and it is principally used by that class of creatures who, by decree, are prepared to partake of them; though they are not denied the benefits of the tables, yet, in many instances, they decline the privilege, on account of the condition they are in.

10. Whilst at the fountain I met an acquaintance whom I formerly knew upon the earth, and he instantly recognized me. The star shone in his forehead with dazzling lustre, and he had privileges there above many others, and had much to do in ministering to the imperfect creatures placed under his charge. The angels have the supervision of matters in general, yet many creatures from the earth exercise jurisdiction by appointment, though they are not equal with the angels. This acquaintance did not administer at the tables, but assisted to gather the articles brought by the provision-pillars, and superintended at one of the edifices.

11. Passing the highway I came into a region called the "Valleys of Error," a section of the plain, and set apart for the reception and detention of all those classes who upon the earth espoused doctrines opposed to the simple confidence of the Atonement, and embraced in the definition and interpretation of doctrinal points, and other matters

agitated by men. Besides these, were others who, when living upon the earth, were ignorant of the provisions of the divine appointment, but were introduced under the arrangement by decree. Many had been detained here a long time, and others but a short period. When living upon the earth they were believers in Jesus Christ, but by a needless conformity to matters not required by the spiritual law, they kept themselves back from entering upon a more free condition when arriving at that world. If sect, creed or doctrine, save that of the Atonement, thrive in the soil of earth, it is certain they find no footing in that world.

12. Many of these creatures, when upon the earth, and under hope and seal, gave heed to groundless omens, such as ringing in the ears, the position of the new moon over the shoulder, dreams and imaginary visions, fortune-telling and sortilegy, and things unworthy the spirit of man. When their dissolution took place, they passed to that world unchanged in these things, and where, by decree, they remain until the proper time arrives to send them to their destination.

13. Another class were ascetics and mystics, who, at different periods of the Christian era, preferred lives of seclusion in caves and deserts to the duties and bustle of active life. This practice, it seems, was proper in times of persecution, but when the occasion ceased, then it became an evil. Others were there who were believers in works of supererogation when upon the earth, but comparatively they were few in number, as the most of this class are sent immediately to hell after leaving their bodies, on the ground that the belief rejects the absolute satisfaction made by Christ for the salvation of the race. This error, it seems, consists solely in not accepting Christ as an all-sufficient security, and where there is knowledge with it it partakes of sin. But these in the valleys held the error under extenuating circumstances, and are detained here, whilst the others are sent to hell.

14. Another class, when living upon the earth, entertained prejudices, and were uncharitable in their conversation concerning individuals and forms of worship, and

claimed their own modes and forms to be correct, and others to be wrong. With these were others who had been adherents of doctrines expounded by men, and gave deference to beliefs and regulations not embraced in the economy of the Atonement. From this it appears that men and devils have had much to do with the sects upon the earth. I saw many of these afterward on the coast of hell, where they had been taken by the chariots.

15. In one valley, inclosed by sharp ridges, were many who, when living upon the earth, in some way had been brought under seal, yet were addicted to selfish practices, without due regard to the necessities of others. These, I learned, held the error under mitigating circumstances, and having been operated upon by unfavorable surroundings, it was the act of God that placed them under seal; for this class, as a rule, are lost, and suffer unspeakable torments in hell, where I saw multitudes of them after my second descent into the region. I was informed that all believers in Christ who loved the things of the earth, were turned over to the whirlwinds and fire. Some of them, however, are sent there as captives, for being under hope, when leaving their bodies, they are not classed with the lost. This also applies to that class, to some extent, who, after becoming enlightened, lose their power over evil in some way, and pass from earth under a cloud. All men, addicted to greed and avarice, who leave the earth without the hope springing from the Atonement, are consigned to hell, and, as a rule, transformed to some other creatures.

16. Crossing the ridge, I entered into a valley densely filled with the detained creatures, and the most of whom, when living upon the earth, had never heard of the name of Christ. These souls are not kept as long as those just mentioned. When upon the earth, they had been addicted to the practice of false worship, and had followed the convictions of right and justice, in accordance with the light and knowledge they had, from sincere motives. They regarded their salvation to be the free act of Christ on their behalf, and were reconciled with whatever disposition he made of them. Many of these, I learned, were of the In-

dians, Esquimaux, Hindoos, Africans and other tribes, remote and isolated on the islands of the oceans.

17. Adjoining these were multitudes from all parts of the earth, many of whom had been detained a long time, and in common with others were under the charge of angels until their imperfections wore off. All of them were supplied with everything adapted to their state and condition, with provision tables spread, and other privileges for their comfort and quiet. The star in their foreheads was revealed, though greatly dimmed in lustre, and in many instances it was scarcely perceptible. They wore garments similar to my own, but far inferior in richness and quality.

18. Passing southward, I came to a valley containing the detained creatures, who wore rings, and revealed the secret mark, but their garments were inferior to those worn by the creatures to the north of them. Those with whom I conversed, with few exceptions, were also detained for entertaining errors of a religious nature. The scheme of the Atonement seems to have included all the human race to be in a state of alienation and to have opened a way for a return from it; and when men differ from honest motives, as to the essentials, then this does not appear to be fatal to the spiritual welfare of those who accept views as correct that are repugnant to its plain purposes. Here were many who, when living upon the earth, set themselves apart in societies, or individually, believing certain interpretations to be error, or purposely misconstrued and perverted by men from sectional motives, and their own to be correct and orthodox. Some of these believed in the sleep of the soul after death; or, in other words, that the soul, after the dissolution of the body, remained in a state of unconsciousness until the restitution. Others entertained the view that there was no personal Satan, or spirit of evil, and that the unregenerate perish forever with the body, and never rise again; that hell, as a place of punishment, had no existence, and that the resurrection pertained only to those under seal and favor. These views were found to be erroneous on arrival at that world; hence their detention

in the valleys, though vast numbers of them are distributed along the coast of hell.

19. In this section I met an acquaintance who had recently been brought from the earth, and as the star was not visible I was concerned as to his real state, and to ascertain the fact I invited him to go with me and partake of the benefits of the tables. This at first he refused to do, for having been there but a short time, he was greatly surprised to find himself in that world. After some entreaty he complied, and partaking of some of the food, the star shone forth with lustre and brilliancy. For some cause this acquaintance shortly afterwards was taken to the coast of hell, for a brief period, with his head changed to that of a wolf.

20. Having passed over the region, I went by flight to a high mountain. On taking a survey, I saw a large expanse stretching northward, and concluded to return to the Angle that way. I saw no creatures but angels on the route, and in time I reached the Entrance-way. At this time a change began to come over me. I began to be self-confident, and am at a loss to know how this spirit obtained such a hold, in view of what I had undergone and suffered. I first felt the change at the highway, but at that time I did not regard it as anything out of the way, nor apprehend what the consequences would be. At the Entrance-way it came into my mind to cross it and undertake a flight to North Bula, as I was dissatisfied with the plain region, which unquestionably was superinduced by a slight acquaintance with both regions, and preferred the more agreeable. Accordingly, I made an attempt to pass across, but was prevented by the angels. I showed them my ring, and they otherwise examined me, but refused to let me pass. In an unguarded moment, I insisted upon the act, and told them that I had a permit to go where I desired, which was a mistake, for I had forgotten the instructions to confine myself to the plain. They replied that I was a prisoner, subject to decree, and that God only had the disposition of me, and that my controversy was with him and not them; then kissing me they directed my way from that part.

21. When arriving at the Angle, I saw a number of creatures carried into hell by the dragons. These souls but recently had been brought from the earth, and as they had not been sent to the Valley of Judgment, nor detained on the plain, nor revealed the secret mark, I concluded that they were of the class who were judged before leaving their bodies, and when living upon the earth. This occurs in many instances, which, also, came under my observation at the Valley of Judgment, where the trial of some creatures took place, whom I knew at that time were yet living in their bodies upon the earth.

22. Crossing the whirlwind-path, I approached the border, where were many dragons departing for hell with creatures, many of whom were captives, under seal, though the mark was obliterated in their foreheads. This is brought out again on their return from punishment. Why the captives are sent to hell, is a matter known to God only. Generally, they are taken there by dragons, but other methods are employed for their transportation, and my own case is an instance. Many of the creatures detained along the coast of hell, at times, are picked up by the devils and carried to the valleys; others, again, are sent there by the whirlwinds. The dragons do not convey souls from the earth; this mission is discharged by angels and devils. In some cases I have known of the offenses charged against captives in hell, and I will add my own case at the molten sea, where I was apprised of an offense. I am inclined to believe that it denotes a specific act, and not the condition. Those that I saw at the molten sea had their offenses opened to view, but it could not have been these that placed them there, for passing to that world under the estate of death, they are necessarily involved in the second death estate; consequently, they belong to hell. I saw many captives in the valleys after my second descent into the region, but none of them having memory were aware of any offense against them. I have been informed that willful acts of presumption, after the bestowment of eternal life upon creatures of the earth, was sufficient to consign the soul to hell as a captive. This class, I am aware, are subject to determination

at the Valley of Inspection, and it is possible that they may be sent there for that offense.

23. The border-clouds, extending from the Angle between the plain and the coast of hell to the first department, are shifting in character and not so dense as those that form the barrier between hell and North Bula. They are constantly in motion, and discharge tempests of thunder, lightning and fire. At that time I was ignorant of the awful scenes that afterwards transpired among these clouds, wherein I was concerned. I made an attempt to reach the base of the clouds, but was prevented, and commanded to return by the angel-guard along the line.

24. Returning to the highway, I began to contemplate the situation and my own condition. Multitudes of creatures were continually coming and going—some by flight, some in chariots, and others on foot. There was a ceaseless round of activity without the noise and bustle of life as upon the earth. Everything seemed to be arranged and managed in order without jar or fault. The angels rarely conversed with the creatures, and these were in too imperfect a condition to be impelled by curiosity to ask them questions. The office of the angels seemed, solely, to consist in ministering to the souls under their charge. They made no distinction, as to classes, but served all alike. All of the creatures, save those that belonged to the lost, were in a state of ease, assurance and quiet.

25. I have reason to believe that my condition was different from many of the creatures on the plain, and I entertained the view at that time. I was not fully at rest, being oppressed with a feeling that some evil was in store. I had a clear knowledge of the affairs of my life upon the earth, but none as to the amount of time that had expired after leaving there, and was in doubt whether the term of sentence had expired. This state of things produced a disquiet much different from that experienced by men upon the earth. I firmly believed that I was in a spiritual state, and that my body was upon the earth, and that the divine anger would terminate at the expiration of the twenty years, and perhaps promote me out of the way of uncertain

dread. All these things produced an uneasiness and cast my mind upon conjectural uncertainties. I did not know what to make of myself. I was surrounded by angels, but not contented; and wherein I was instructed by them, it was common to all there. I was not distinguished save in my garment and ring, and others were honored with these. I had been in the regions of light, yet I was not satisfied; I had been in hell and delivered from it, and was not aware that I was again on my way to that doleful region. The suspense and uncertainty were too great to prize what I then enjoyed, nor consider the value until all was lost.

26. While pondering these matters a messenger-angel made his appearance and instructed me to depart for North Bula. Placing me in a chariot, he conducted it across the Entrance-way; then directing the course, he left, and the chariot flew on in a direct line toward the golden light, and passed through a region of indescribable beauty and loveliness; and a more delightful region cannot be apprehended by the human mind. I met hosts of angels, but none of them hindered the flight of the chariot. Finally it stopped of its own accord, and some angels came up and conducted me to the foot of a hill, and gave me some food that enlightened my spirit and produced rest. These angels had golden wings; some of them had four wings, and there were none of the wingless orders there. After repast, one of them led me to a retired place and placed his hands upon my head, and what transpired at that moment I am unable to explain. I had a realizing sense of being in a state that was incomprehensible. I was invisible to myself and could not see surrounding objects. The sensations I experienced denoted a state of the utmost felicity, and, blended with the assurance that my existence was eternal in its character, I had knowledge that God was present, and of a motion here and there. The sum of my knowledge in this affair consisted of the eternity of God and that of mankind, who are promoted to the life-estate by the operation of the Atonement.

27. I came out of this state as I went into it, and found the angel still with me. He shortly left and I was alone.

Whilst meditating on the affair, a hoop suddenly appeared, yet it was not a hoop; it then rolled over the ground, yet it did not move. Then a pole appeared, yet it was not a pole. Then it assumed shapes of different objects, yet it had no shape whatever. It rose from the ground, yet it remained on the ground. Then it passed here and there, yet it was stationary. Thus for some time this continued, revealing objects and contrarieties; finally it ceased altogether. I referred the matter to the angel on his return, and he replied that they signified matters that relate to the affairs of mankind upon the earth, and that there was a divine interference in all things that concerned the race; and that the contrarieties denoted the doubts of men to some extent in respect to matters beyond the earth-life and their improper meddling with questions beyond their comprehension.

28. After these things the angel bade me return to the Angle, and gave power to control the chariot. Getting in and speaking to it for the first and only time in that world, it went off rapidly and was obedient in every particular, going with speed or less as I willed it. My route lay east of the one I came, though on a parallel line with it. Coming to a highland I saw two creatures in human form; one of them was standing with his face toward me, the other was sitting down with his face turned the opposite way. I instantly recognized the features of George Washington in the creature first mentioned, and the other I afterward learned was Moses. They were engaged in conversation at the time I passed. Arriving at the highway the angels there conducted me through the clouds; then going on with swiftness I soon reached the Angle.

CHAPTER VI.

THE DEPARTMENTS OF THE REGIONS OF LIGHT.

1. From the Angle I went toward West Bula, where the light spread out in refulgent splendors. When approaching the mountain-barrier the surroundings began to assume different features. My instructions were not to venture on the grounds of the region of light, and I was not aware that I had proceeded so far until I was overtaken by a calamity. Coming to an eminence I saw a line of angels, and the signals flying, but they seemed to be off from the course I was taking. Not apprehending danger, I continued on, when I was suddenly struck down by lightning. I lay some time in a helpless condition, suffering pangs that no mortal of the earth ever experienced. In time two angels came up, and after looking at me a moment they went away, and shortly one of them returned with a chariot, and placing me in it, I was conducted to the Valleys of Error, where he substituted in his place one of the creatures whose term of detention had expired, and instructed him to convey me to the highway. The angel then spoke to the chariot and it moved along in a rapid manner, and in due time arrived there. Here the creature took me out, and turned me over to the care of the attending angels, who rendered me some aid.

2. Presently one of them bade us to go on to the first department; but this order could not have included myself, for we had proceeded about half the distance, when an angel came down from his flight and stopped the chariot, and taking me out, directed my companion on his way. This angel gave me a vial containing a substance that resembled oil, and assisted to apply it to my form. It had virtue to strengthen me, and I rose up and walked with difficulty. The blow I had received deprived me entirely of the power of flight, and I was compelled to move along on

the ground. The angel described my route between the border and the whirlwind-path, and to procure nourishment from the plants, for there were no provision tables in that region. He then went on his way, and I proceeded on in a limping manner, for the oil had virtue to strengthen only, but not to heal the wounds.

3. My sufferings were very acute, and brought on a spirit of resentment, and I began to charge God as the author of the misadventure, as it was in his power to have prevented it. I could not entertain the view that the misfortune was the result of presumption, but as being embraced in the decree, and that it was brought around to distress me. Besides, I was not reconciled to pursue the journey in such a feeble condition, when there were chariots in abundance, and other modes of conveyance to be had; and in view of all the facts, I could not keep down the thought but that God was pouring his anger upon me in a malicious way.

4. Crossing the whirlwind-path, I went on toward the border, and on the way gathered some plants for nourishment that were inferior in taste to any that I had eaten; and the nearer I approached the border of hell, the more disagreeable were the plants and fruit. For some time I saw no creature of any kind, but, getting near the border, I came upon a number of the detained lost, and some of them were transformed into dogs and other creatures. They treated me roughly, and set the dogs at me, and drove me away. These creatures were detained here to be swept into hell by the whirlwinds, and which was done whilst I was at the first department.

5. After getting away a distance, I saw a chariot approaching containing two angels, and when they saw me, they turned aside and took me in. The chariot then wheeled to the south, and in a short time conducted us to the first department, passing through a wall by a gateway. Here I was placed in quarters, and the kindest attention rendered by the ministering angels, who furnished oil for my wounds, and delicious food for refreshment.

6. These departments are seven in number, and separately named. They lie between the wall of fire on the north, and the city of light on the south; the coast of hell on the east, and West Bula on the west. They are inclosed by a wall of great magnitude, with towers on the summit, placed at regular intervals. Each department is set off by a division-wall, that extends from the main wall westward, to the one along the coast of hell. The walls and towers seem to be composed of one piece of material, without seams, and beyond all question it is the work of creative power. The tower at the northwest corner of the first department is of immense size and height, and for what purpose this and the others serve I am at a loss to know. From their summits, the surrounding regions can be seen a vast distance. The cloud-border extends along the eastward wall on the hellward side. The clouds are not as black and dense as those northward, and differ from them in being broken and continually shifting; besides, they are charged with thunder and fire. At times, a glimpse of the region of hell is had through them from the top of the wall. The Judgment Highway enters and terminates at the first department, and the whirlwind-path curves down hellward, between the north division-wall and the wall of fire, and terminates at a great embankment among the clouds, near the coast of hell. The wall of fire is concealed within a region of blackness that surrounds it in the form of a parallelogram.

7. The interior of the first department, in many respects, resembles a well-laid-out city. The streets cross at right angles, forming great squares. Between the squares and the wall there is an open space that extends around the department. The edifices are constructed on a plan different from those upon the earth; they have open fronts, and are beautiful in the light they reflect, and agreeable in the matter of accommodation. Provision tables are placed at different points with supplies for the creatures there detained. Back of these tables are edifices where stores are laid in, and these also have open fronts. At various places there are spiral ladders leading to the summit of the wall.

The ministering angels here, belong to the same order as those elsewhere. They are very numerous, and exercise a care of the creatures of a divine nature, and which of course cannot be described.

8. One of the angels gave me a vial of substance resembling that I had received on the journey, with instructions to have it replenished at one of the supply edifices when it was exhausted. Applying this oil I grew stronger, and my spirits revived, though it was some time before I was thoroughly healed.

9. All that class of mankind who are under seal and favor enter these departments, commencing at the first, and none reach the city of light but by passing through them all. Those detained in one department wait until their time arrives to enter the other; but this does not bar the liberty of egress and ingress, for many are sent to the first department for the purpose of restoration, yet are sent to other parts. The inhabitants of hell are never permitted to enter any of them.

10. At one time I suddenly became exhausted, and, attempting to apply the oil, I found none in the vial, and it was with difficulty that I reached an edifice to have it replenished. The angel reproved my negligence in a kind manner, and warned me to heed the instructions I had received, else I would suffer, and perhaps be taken from the department. I was very punctual after this, and had no more trouble whilst I was there.

11. Having liberty, I undertook a journey over the department, and went to the wall dividing the first from the second department, and saw the transfer of some creatures to the second, and whose time had expired in the first. They were passed through a gate that opened above the ground with a spiral ladder ascending to it. There were attendant angels here, but none as guards. One creature was passed through whilst I was there whom I knew upon the earth when I was a child.

12. The second department, it seems, is devoted to some extent for the reception of children from the earth, under the years of discretion and susceptible knowledge. I never

saw any children in any other part of that world, save at the Valley of the Misformed. All those here were extremely beautiful, and were under the care of the ministering angels. I never saw a child in hell, save on one occasion; on the coast of that region I saw one with its mother, but they were captives.

13. Ascending the wall I went to the top of one of the towers, where a view was had of all the surrounding region. The line of the departments lay in the form of a crescent, and at a great distance beyond them the golden light of the city of light could be plainly seen rising up and spreading over the region. It is diffused over the departments; also over the plain, West and North Bula. The lost on the plain cannot see this light, though they are aware of its existence. On the east I had a glimpse of the region of hell through the broken clouds, and saw the arm of a great sea of fire stretching toward the border, and north of this the great river of fire lay along like a huge serpent, and distinctly traced by its rising vapors. It was a mercy at that time to have been in ignorance of what was in store and that the awful region before me was again to be my abode for a period. The clouds were in action when I was upon the wall, and though at a great distance from them I distinctly heard the roll of their thunders.

14. After descending from the wall, the messenger-angel who had directed my course at the Valley of Inspection made his appearance, and informed me that I must return to the Angle through the border, and keep on a line between the plain and the coast of hell. He then left. As already stated, the cloud-barrier passes over the dividing-line between the two regions, and laps over a portion of both of them. At times it is difficult to determine one from the other, on account of their blending nature, as they unite, and of the motions of the clouds. A journey is attended with hazard, arising from the action of the tempest clouds, and, besides, the creatures of hell are very numerous along the hellward side, and especially at the dividing-line, and even approach the verge of the plain.

15. Before starting, I was supplied with a satchel filled with articles from the tables, and a spear, but for what purpose I am not aware. The angels suppressed the star on my forehead, but left me the ring; then kissing me they sent me on through the gate where I had entered. Taking a way around the wall of fire inclosure I soon reached the border, and at that moment I became weak and fell, but, applying the oil, I suddenly became strong, and to my great relief I discovered that the power of flight had returned. At first, the journey was not disagreeable, but meeting a mass of tempest clouds my troubles commenced. They obscured the way, and becoming bewildered I came to the ground, when they opened their thunders with terrible fury, and sent forth sheets of fire, and it was with difficulty that I avoided them by soaring above, and tracing a line of dim light to a clear space, where I came down and proceeded for a time on foot. It was not long, however, before I met other bodies of them, and in the dilemma I ventured on fortune, and dashed among them to find a way through, and succeeded, but was dismayed to find that I had leaned hellward, and instantly turned back toward the plain, in view to proceed along the line of light thrown in from that region. When approaching it, I discerned the angel-guard, and having a fear of them, I diverged again among the clouds, then passed along on foot.

16. For a while matters were easy; presently I saw a troop of devils, who seemed to be watching my movements, but they left when they saw the ring which I revealed to them by raising my hand. Upon this, a monster of nameless form made its appearance, and as I had seen its kind on the coast of the northern sea of fire, I trembled as it came up; but seeing the ring, it went back in a rage. At this place grew a shrub of an agreeable taste, but it gave unpleasant sensations, and seemed to be a mixture of the shrub of hell and that of the plain. Describing a course, I ascended, but soon got entangled among the clouds again, and was compelled to come down. These repeated baffles began to disturb and sour my spirit, for I could not see the necessity of pursuing such a route to the Angle, when a better one lay

through the plain. However, passing along under the clouds to a clear place, I halted to rest and frame a plan of action.

17. I had been here but a few moments, when I discovered the soil to be filled with vermin, and fearful of being on the confines of hell, I dashed away by flight, not knowing where I was going, but was soon brought to the ground again by a tempest that enveloped me in blackness. The thunders fell and galloped over the ground, and voices came from them that froze me with horror. When the storm had passed, I saw three devils looking into the satchel that I had laid down. Hurling the spear at them, they fled into the darkness with a hissing laugh. At this time my impatience was strong, for I believed that I could not get through without a guide. The difficulties were so many that it seemed to be beyond the skill of an angel to overcome. Weighing these things, I concluded to go through the plain at any risk, where I would be free from difficulties and perils.

18. By a rapid flight I soon came in view of the light, and came down and ventured on carefully to spy out the prospect, and avoid the angel-guard. Just as I approached the edge of the light, an angel suddenly descended from the clouds, with anger in his countenance, and stamping the ground with his foot, a troop of devils burst in view, and drawing whips, they chased me a long distance, cutting at me as I ran. I begged of them to desist, but in vain. Finally, I fell from exhaustion and pain, and they left, save one, the most hideous, offensive and filthy devil I ever saw in that world. This devil had great power, for striking me with his whip I was restored to my feet, whereupon he sprang astride my neck, and in an instant I felt his nature work into me, and all hope of release ended at once. The monster then drove me to and fro over the region, plying the whip all the time. I tried in vain to shake him off, for we were that closely united and joined together as if created in that form. The stench he emitted was horrible and suffocating, and to climax the trouble, a flash of memory came on, revealing a former state of existence when I was favored

and honored. This cruel flash prostrated me at once, and I fell under the beastly burden in a state of unconsciousness. When I revived I saw an angel close at hand with a rod, and he drove the devil away, and who nearly tore away my life when he left.

19. The angel then directed my course with the warning not to trust to my own judgment again, for what I had undergone had been brought on by my own presumption. He then left. After a search, I found the satchel and spear that had dropped in the affair, and proceeded on my way very carefully, when, coming to a place where there was shrubbery and a spring, I fell upon this spot as a temporary abode to rest and compose my thoughts, that were greatly disturbed at the late occurrence. Shortly afterwards three creatures came up which I judged to be devils from their complexion, but as they seemed friendly my fears were allayed. They said that they were journeying through the border and would be pleased to remain there a while with me. For some reason I had not the courage to deny or grant the privilege, but let them have their own way, though I was determined they should not journey in my company. They then erected a habitation as a shelter from the tempest clouds, and I assisted in the undertaking, not that such an arrangement was of any use to me, but from a desire to keep on friendly terms, and avoid unnecessary trouble. Soon after it was finished, a tempest cloud came along, and we escaped its fury by hiding in the habitation.

20. One of these devils had a fine personal appearance, and he seemed to be desirous to conceal his true character from my knowledge; but I had the power to detect this class and trusted to it, yet it was not sufficient on this occasion to reveal this devil as the ruler of hell. Learning a portion of my history, he remarked that he had no hesitation in declaring God to be unjust, partial in his treatment of some creatures and vindictive and cruel toward others. That he had been deceived in a manner similar to myself, and that some time before he had been sent from the first department through the border, but for good reason and in just anger he broke away from his instructions and passed

into hell, and after traversing the region some time he came to a country desirable in all things and the greatest liberty allowed all that went there to visit or reside. From this my suspicions were fully aroused, for I knew that he referred to the settled valleys of hell, of which I had frequently heard. To draw him out I inquired upon what grounds he had disobeyed his instructions, other than those which he had stated, and why he did not venture by the plain. He replied that he was convinced that God was unworthy of respect or confidence, and was so regarded by the most intelligent creatures; that he himself had done as he thought best, and as yet had not regretted the course he had taken. He then went on and said that great numbers had left the border and were living in the valleys of hell, where they were free, respected and honored, and that if I would return with them I would find his words true and would never forget the obligation I would be under to him for the information. He then referred the matter to the others and they affirmed his statement.

21. I then directly informed him that I would not comply with his wishes; that I had been in hell and was satisfied that it was not the region he represented it to be; and that I preferred the disagreeable state I was in to uncertain adventures. He replied that my knowledge was confined to the deserted part of hell, and that I would think differently when I saw the part he recommended; but I still refused to go with him. He then invited me to go as far as the coast of hell and he would point out the region, in order to disabuse my mind of the view I had that all the region was similar to that part I had seen. To this I objected, and told him to trouble me no more about the matter, for it was apparent that he wanted to decoy me to the coast, where I would be picked up by the dragons and carried away. He then remarked to the others that I would eventually find my way there without the aid of his counsel. These were his words and they were prophetic.

22. Being uneasy at their stay I concluded to depart, when an event intervened that terminated our relations. A large cloud had been moving in a circuit toward us some

time, but it was not regarded with any especial interest until it came over the habitation, when I noticed tokens of anger in it. The devils were inside at the time and I fled. Presently the cloud opened and showered down a mass of stones that buried up the habitation. The devils escaped, however, and fled toward hell in terror. Then a swarm of serpents came out and flew about hissing and looking for some object to fasten upon. I escaped the danger by a rapid flight, and passed over a large scope of region before descending to the ground. Going along on foot I met a drove of wolves, which were the transformed creatures living along the coast. I tried to avoid them, but they ran ahead to prevent my passage. Here I trusted to fortune, for, being wearied, I dreaded a flight among the clouds. Bowing my head with the ring in view, I went through them without harm. They followed some distance, snapping at my heels and uttering vexatious howls.

23. Being apprehensive that I was too near the coast of hell, I bore to the left and met the most beautiful angel that I ever saw in that world. He shone with light and had wings that were covered with dazzling stars. A band encircled his brow and a bright gem shone in his forehead, and his countenance revealed the deep concern of his mind. He said that he was a messenger of God and had come to give counsel and to minister to my needs. I replied that the only boon I asked was to be permitted to journey through the plain, as it was difficult to get through the clouds and darkness without a guide. He replied that I would be permitted to go that way, and gave me a brilliant stone, which he said I must give to the angels of the border, and that it would insure me a passport through the plain. He then flew off.

CHAPTER VII.

JOURNEY THROUGH THE BORDER.

1. It was unfortunate that I met this angel—or devil. I had not the least doubt but that he was the messenger he represented himself to be. Following his directions, and flying a long distance without seeing the plain, I came to the ground to deliberate the matter. Seeing a body of dark clouds on the left hand, I thought, perchance, that they intercepted the light, and I started for them, and as I entered the clouds the ground began to tremble, and a fire burst forth behind me, and I fled on the way I had started to go, when, looking back, I discovered a troop of devils between me and the fire, armed with whips and coming up with loud yells. I then made an attempt to rise above them to the clouds, but my fears were so great that I failed to exercise the power; nor did I have a thought of the ring, which I might have used to keep them back. They soon came up and commenced their blows, and I ran, calling out for assistance, but none came, and I fell, whilst the devils kept up their blows. Finally one of the devils cried out, "Hold! this is unnecessary;" at the same time he stepped forward and picked up the stone that the supposed angel had given me, and which I had dropped in the affair. They examined it closely, then returned it and disappeared.

2. I suffered greatly in this matter, and a conviction followed that God had sent the messenger for the purpose of deception, and I resolved to place no further confidence in him, and, further, that I would send the spear at the first angel I met. I concluded that if God had created me to be made the sport of devils, that it was time to weigh the matter and stand for my own rights. However, upon reflection, I thought it best to venture on; perchance the angel might be a true one, and the trouble have been brought on by some misstep on my part. Accordingly, I proceeded

on, and obtained a view of the light, where I was met by the angel guard. I presented the stone to them, but they refused to touch it. One of them bade me to close my hand, which, when done, the stone began to burn into it so forcibly that I begged for relief. He then struck my arm with his sword and the pain ceased. Directing my eyes to the ground I saw a toad of ordinary size, and the angel pointing to it remarked, "There is the passport-stone the devil gave you; strike it;" whereupon one of them handed me a rod, and giving it a blow, it dissolved to dust that raised in a mist and settled upon me, and the pangs I suffered were greater than before. Crying out in distress, he breathed upward, and a wind came and carried it away.

3. My course now lay through masses of clouds of indescribable blackness, and I succeeded in getting through them without mishap, and descended near a long ridge, with pitchy darkness beyond it. Going to the top of the ridge I noticed that there were no clouds to be seen, but a region of silent blackness, and there was no motion or action whatever. The scene was appalling, and believing that I had lost my course I had not the courage to undertake a flight through it. I cast about what to do, and at last concluded to take a survey along the ridge, and it was not long before I discovered a dim, murkish light under the darkness, and going to it I noticed that it spread forth like a mist, and concealed a very deep valley. Descending to this I was amazed to find a vast sea of worms moving westward. They were of a dark saffron color, and about one inch in length. This instantly brought to mind what I had been informed at the first department concerning the Valley of Worms. As nothing had been said to me about crossing this valley at the time of my departure, I concluded it best to follow the reef, and get around the valley by the plain. I will add a few remarks here concerning this valley, based on the information I derived at the first department, and from the lost angels in the Valley of Zephon.

4. The valley lies between two ridges that commence near the edge of the Plain of Reception, and extend across the border and far into hell, in the region lying near the

molten sea. It is of great extent, very deep, and concealed by darkness. The mist extends over the entire valley, and lies under the darkness. On the west end of the valley there is a line of fire constantly in action, and feeding on a pitchy substance very common in the region, and it is this that prevents the worms from getting into the plain. These creatures are employed for the purpose of punishment and destruction, and they are to be dreaded as much as the sea of fire. They proceed from the lowlands near the molten sea, and in a manner unknown, and in such quantities that the grains of sand of a million seas would not suffice for number. I once asked an angel why the worms did not diverge either to the right or left and cross the ridges into the plain. He replied that they marched in a straight line, and in no other way. Immense quantities of these creatures are transported to the earth for the work of destruction. They operate in diseases and decay, and in thousands of ways they trouble and distress mankind. The mission of these creatures upon the earth will be noticed in another place in this volume.

5. I then followed along the ridge to the line of the fire, which was burning in a furious manner. Going down into the valley I saw the worms moving into it and were consumed. They came on in such vast numbers that at times the fire was nearly suppressed by them, but gathering its strength again it would burst upon them with redoubled fury. Not being apprised at that time of the character of these worms, I made an attempt to cross the valley at that place by the light of the fire that lit up the darkness to some extent; besides, I was apprehensive that the border angels might appear on the opposite side of the fire, and if out of my course I might suffer punishment, for they are a terror only to those who are in the wrong.

6. I made the attempt by flight, and when over the valley my strength failed and I fell among them, and they sprang upon me instantly, and adhered to my form as if they were covered with pitch. I tried to remove them with my hands, but this made matters worse. The pain I endured at this time was very great, and being soon overcome

I began to lose consciousness, but was soon brought to my senses by a sudden jerk, and before I could realize the matter I was thrown into the fire by an invisible hand. It was but a moment, however, that I was taken out and conveyed beyond the fire, where I lay some time suffering, and wondering at my deliverance. I found that the worms were not upon me, and judged that they had been destroyed by the fire. The satchel and spear lay a short distance away, and presently an angel came up, and breathing upon me I was restored. Not a word passed, and he left.

7. I kept along the line of the fire until it terminated, then struck off into the interior of the border. In the late affair I had departed some distance from the route, and if I had gone through the darkness I would have escaped the trouble, and been near the Angle. For a time the journey was easy and no trouble intervened; but coming to a trail that seemed to lead in the right direction, I followed it, when a tempest-cloud shut it from view; and after it had passed, the region opened quite clearly for a distance, and the trail led through it. In time it led into a valley covered with mist, and when it ascended on the opposite side, I discovered that the trail was swinging to the right, and I should have left it at this time, but apprehending that it would resume the course I wanted to go, I kept on, until I was involved in darkness, with fearful voices around me. Holding my ring hand up, I passed through to where the darkness broke away to dim light, and discovered the cloud region behind me. I then cast about whether to return, or follow the trail that seemed to be turning back to the border. It was evident that I was on the confines of hell; and fears driving me on, I made an effort to soar up, when, to my inexpressible horror, I found the power of flight had gone. No time was to be lost, for everything depended on the strongest exertions to escape, on account of the danger of being picked up by the dragons or devils and carried into the valleys of hell. I had been repeatedly informed, that the power of flight would be lost when upon the coast of hell. In view of the situation, I followed the trail very rapidly, when it split up

and divided into a dozen or more trails that were very dim, and branching off in various directions. Black horror fell at this moment; I could not fly, and the course was lost.

8. Going back a space to a hill, I saw a habitation below and went to it, and was assailed by some dogs, which were of the transformed class. Presently three creatures came out, bearing in their features the impress of curse. One of them was a devil, and the others were creatures from the earth, one of whom was a female. I inquired of them the way to the border, and the devil pointed in the direction whence I came, and told me to keep to the right. I left as soon as possible, for matters were suspicious, and found the route he referred to, and which led into a region of mist. In a short time I saw a high wall on the right, and then another on the left, but I kept on, when, to my dismay, I came to a cross-wall that intersected the others, and shutting off the course altogether. This was a perilous moment; I could not climb the walls, nor fly over them, and had not the resolution to return back. I tried repeatedly to soar up, for beyond all doubt I was on the confines of hell. But all efforts were in vain, and terrors and despair began to spread their dark mantle over me. Hearing a noise, and looking back, I saw the devil coming forward in a furious rage, and with such a fearful expression that it withered me with horror. I had the courage, however, to tell him to stay back, or I would throw the spear at him. The ring had no power whatever to stop him, for its virtue was gone when beyond the limits where it could be exercised. He replied, with a fiendish laugh, that he had caught me in his trap, and that after torment he would destroy me. The last recollection I have of that affair is, that I raised the spear to throw at him.

9. When coming to my senses, I was in a different place, and, on reflection, became confused, and not able to shape the matter. . The spear was standing in the ground, and the satchel near it, and the ring was in its place. Finally, memory took hold of the facts, but not as to the manner of my deliverance. Whilst pondering these things, and debating in mind what to do, an angel came up and

informed me that he had followed me, and drove the devil off at the time I swooned away.

10. Notwithstanding his words, I regarded him with suspicion, for the late deception that had led me into these troubles, placed me on guard against this angel, although he was a true one. He said that I had been drawn from my course by a devil, and that if I had not heeded him, but kept on the way as I had been instructed at the first department, that I would have been at the Angle at that time. He then took from the satchel a vial containing a cordial, and giving me a portion, I was recovered from the shock I had received. He then inquired, if at any time I had used the articles in the satchel on any occasion. I replied, that I had but once. He then remarked: "Hence your trouble. Why did you bring them?" I said, that save on the occasion mentioned, it did not occur to mind that I needed them. He then answered: "That was your judgment; you are in need of them all the time, and they were given you for that purpose; and to avoid trouble it is necessary that you heed the instructions that were intended to keep them from coming upon you." He then kissed me, and disappeared among the clouds.

11. After he had gone, I still had doubts as to his character, though I acknowledged his services in my deliverance to be genuine, and also admitted the force of his words. Yet it occurred to mind, that these things were done as a prelude to other difficulties, and that it were best to be on guard against future misadventures, as it was possible that he might be a deceiver. It turned out in the end that I was wrong, and not the angel. Before starting, I tried my strength at flight, and found that I had the power. It returned when I was taken from the coast of hell. This power had been conferred by decree, and that which afterward I experienced in hell, was the gift of the ruler of that region, and they have no force out of the region where they are conferred. A due exercise of this power would have saved me from much trouble when in doubt as to the line of the two regions on the border, but it was rare that I done so.

12. Having resolved on a course, I flew up with great strength, and seeing the region above quite free for a distance, I continued on, in view to find a way there and avoid the difficulties incident to the route below, but hearing the cries of dragons, and fearing that they had scented me and were in pursuit, I descended in haste. I had frequently heard that the dragons passed much of their time in the higher regions of hell, hence there was no necessity of a hasty return, for they are harmless out of the range assigned them. It was fears that pursued me on this occasion and not the dragons. For a time I ventured along on foot, and coming to a high ridge covered with clouds, and going up, I heard voices below. Looking down I espied a number of the lost and some devils engaged erecting a shelter for protection from the tempest-clouds, and with them was the devil that had assaulted me between the walls. At that time a fury fell upon me that was irresistible, and I resolved to attack him at all hazards. Approaching the edge of the ridge and concealing in the mist, I sent the spear at him with great strength, but it missed the aim and struck the ground quivering. This filled them with consternation, and they ran here and there in alarm, and searching for the source from whence it came. Finally they assembled to consult the matter, then suddenly fled toward hell. I very much regretted this failure, for the desire to injure him was deeply rooted in my spirit. Going down and recovering the spear, I proceeded on, and shortly was filled with unspeakable joy to obtain a view of the Angle.

13. Many things have been passed over that transpired on this journey that have not been introduced, for want of space within the limits designed for this volume. Why I was sent through this horrible route is unknown. It was a fearful undertaking, and no creature, unless under the watch and care of Omnipotence, could pass it with safety; and further, I will add, that no creature, save those in my condition, ever enter the region, other than the classes already mentioned. The slope of the border toward hell is occupied by the inhabitants of that region, but they never approach the line of light except at the Angle.

14. Passing from the border the angels conducted me to the highway in a chariot, where my stay was very brief. I left that region for the last time in a chariot for North Bula, under the care of an angel, who, upon arriving there, turned me over to the keeping of the messenger-angel who directed me from the Plain of Inspection and from the first department. After a time he led me to the summit of a hill, where I had my last view of the river Bula and the surrounding regions. Here he laid his hands upon my head, and a cloud, as it were, passed away and revealed the past history of my existence upon the earth, comprising seven terms in all, namely:

First Term. Twenty-two years after the creation of man to about two hundred years before the deluge.

Second Term. Twenty-six years after the building of Babylon to a full term of one hundred and eighty-seven years.

Third Term. Life in India after the establishment of the tribes.

Fourth Term. Life in Lydia under Crœsus and Cyrus.

Fifth Term. At the time of Christ.

Sixth Term. As Tamerlane.

Seventh Term. The present one.

This volume embraces the first, second, and a portion of the seventh terms of existence.

CHAPTER VIII.

HISTORY OF FIRST TERM OF EXISTENCE.

1. My knowledge of the first term of existence, briefly related, is as follows: I distinctly remember descending from a cloud to a hill-summit. At first, I could not divine what I was, nor what the surroundings were. An expanse was spread around, and there were multitudes of creatures upon it. Some of them were moving upon it, and many others of them were flying above it in the air. Those below were feeding and lying down in the shade. Those that moved above the ground were of different colors, and some of them were seated and singing in the trees standing near me.

2. The sun stood in mid-heaven, and I noticed that it moved on the decline westward, and when it disappeared I observed the darkness that came on. Then another wonder appeared. The stars came out in swarms, and the heavens were covered with them. Then appeared the moon, and shortly afterward the sun appeared again in the path of the moon. These things I did not understand, for I knew nothing of them, nor of anything concerning them, nor of their relations. I thought they were living creatures, and that the light and darkness, also, were creatures. At that time I was in a state of wonder, but I had no judgment, and was unable to compare matters and draw inferences from them. Seeing the creatures move about, I done the same, and this was my first attempt at walking. Seeing them partake of food, the desire came upon me for it, and I ate of some fruit and found that it imparted agreeable sensations, and thereafter repeated the habit when I had a desire for it. I was under the example of the creatures, and repeated what they done. An antelope passed by me and ran down the hill, and I followed it, and this was the first desire I had for society. I then followed it to a stream

of water, where it drank, and I done the same, and it pleased me to do so. Shortly after this I would go from one place to another, and mingled with the creatures, but I was under their example, and at the first instance I did not know how to pluck the fruit from the trees with my hands, until I saw an ape do it, and after this I used my hands for this purpose.

3. Going up a hill I heard a roar, and looking in the direction whence it came, I saw an expanse without hills or trees upon it. I then went to it, and found that it would not sustain my weight. Fowls were flying above it, and some were resting upon its surface. Going along the shore, I saw a number of creatures that in form resembled myself, and when they saw me they stopped until I came up. It was on this occasion that I first experienced curiosity. They asked me when I came to the earth, and this was the first voice I had heard that I could understand, and I spoke for the first time by telling them all that I knew of myself, but I did not know how it was done. They said that they were the angels of God, and a thrill went to my heart when I heard the name spoken. It was the first time that I heard of the name. They informed me of the sun, moon and stars, and of other things, and they said that the expanse was the sea.

4. I remained with these angels a long time, and they instructed me in such a way that I began to exercise my senses understandingly, and determine in many things. On one occasion I inquired of them of God, and they said that he was a Great Spirit, that he created all things, and that he could not be seen, only in manifest form. And then they tried to explain to me what could and what could not be seen; and that the invisible world was very great, and contained many creatures.

5. In time the angels left that part, and took me with them. We came to a river where were many great creatures that resembled trees bereft of their branches, and I was told that they were serpents. They were lying in the sunshine, and they ate the leaves that the angels plucked for them. There were many fish in the river, and the angels

told me what they were. These also ate the leaves we pulled and threw to them. It was at this place that I first saw the Lefoors, which will be described further on.

6. We went up this river a long distance, and all along the way we saw many creatures of various kinds feeding, sporting, and lying down on either side of the stream. The lions, tigers, leopards, elephants, and other creatures were pointed out to me, and all of them had a language, which the angels taught me to understand. Finally we came to a mountain, and there was a grove of trees and a spring at its base. Here were many angels, and their chief or leader was pointed out to me as the owner of the earth, and that he was the manifest God. This Chief Angel gave commands to the others, and many of them went off in pairs and groups, and sometimes singly. Some of them had wings, but the most of them were like myself, and had no wings. Whilst here I heard them talk about the new creatures God had made to live upon the earth, and I was told that they were male and female.

7. After this I saw them at the spring. The male was taller than his mate, and he had a reddish complexion, and light sandy hair. The woman had long black hair that fell nearly to her feet. Her complexion was light. At this time I was not in a condition to be interested in these two creatures, and too imperfect to understand their relations.

8. I had been there but a short time when the chief angel gave instructions to one of the others, that had wings, to take me in his charge until the work was finished. I did not know what it meant, nor was it explained to me at that time. On the following morning the angel conveyed me away through the air to a chain of high mountains, and in the valleys below were small bodies of water. Here he fixed upon a cave under some rocks for my abode, and after telling me to collect food, as at the place we left, he said that it was decreed concerning me that I would live upon the earth several periods or terms of existence, and that God would place a mark upon me in view to protection. I asked him what these things meant, to which he replied that I would know in time to come.

9. He then led me down into the valley, where with a stick he made a puddle of earth and water, and cast me into it, then moved me about until I was covered with the filth. I tried to get away from him, but he was too strong. After awhile he drew me out, and taking me to one of the ponds he threw me into it, and washed all the dirt from my person. From this he conducted me to a spring, where he pulled a leaf and pressed it upon my forehead; then breathing upon it he bade me to look into the spring. I obeyed him, and saw a bright silvery star shining in my forehead. A change came over me at the time, but it was of short continuance, for a sharp pang succeeded it, accompanied with a sense of distress which before I had not experienced.

10. Returning to my abode I was constrained to ask why he treated me in such a manner, to which he replied that it signified a very important matter, and that it was impossible for me to realize it until the seventh or last period or term of my existence upon the earth. In my judgment he alluded to my future relations with mankind under transgression, and that I was to be a beneficiary of the Atonement; and he said, moreover, that I would understand it through the various stages of my history upon the earth, but not fully until the last term of existence. He then left for a time, and I roamed about with the creatures in the valleys, though at night I stayed at my abode on the mountain.

11. For a time I saw no angels, and in the meantime a desire began to come on to inquire and learn of things that passed under my observation, and also to speculate concerning invisible matters, and how beings could not be seen upon the earth only by manifestation, which I could not understand. I felt, moreover, that I needed society, other than the creatures with me, which only had the power of speech to converse in a way peculiar to their nature, in respect to wants, appetites, and in a few other particulars. I wanted to know something of God, and this was the leading desire and uppermost of all. I did not know that this desire arose and grew as knowledge was

acquired; nor did I know at that time that the exercise of an undue desire led to criminal curiosity. This I did not know until after the descent of evil, for at that time evil had not been introduced upon the earth.

12. I watched the movements of the creatures, and wondered why God had made them to be seen, and himself invisible. From these my mind turned to the angels; their natures and office; how they could appear and disappear as I had seen them. From these I turned to myself, but failed to find anything to satisfy the cravings for knowledge. The more I sought to learn, the greater the desire. To meet the desire I wandered over the region, and on a day was going along a valley with some creatures, I saw a cloud or mist, which was strange, for I had not before seen the kind, except the one that settled me to the earth. I gazed upon it with wonder, for it occurred to mind that it was a live creature of some order that had not come under my observation. It passed down the valley, directly over me, and I followed it until it stopped and rested against a mountain. Whilst I was gazing upon it, a creature came out, in form like an angel, but there was something so unusually strange and wonderful in his appearance that I thought he was superior to the angels, though he had no wings. He came down to the valley among the creatures, and they gathered around him in a familiar way, as if they were acquainted with him. He talked with them some time, and they listened to his words with carefulness and pleasure. The lions, tigers, and others of their order which afterwards were beasts of prey, seemed glad to see him, and he conversed with them as with the other kind, whoever were harmless and innocent. He laid his hands upon all their heads in a kind and compassionate manner; in fact, I never saw anything like it before or since that time. He was dressed in a long white robe, but at that time I did not know what a dress signified, and I thought it was a part of the being. Several of the angels wore similar dresses, or robes, which I thought belonged to their natures, and I made a distinction between those who wore garments and those who wore none, as being of different

orders. I wore no dress whatever, until afterwards when I was sent among the human race, and many angels that I had seen were like myself in this particular, and wore no covering. The being, toward sunset, went back to the cloud, and it sailed over the mountain out of sight.

13. When the angel returned I rehearsed the matter to him, and he said that the being was God manifest, and that he appeared to his creatures in some form; but as to himself as God the Spirit and Creator, he could not be seen by any creature whatever. He moreover said that in a short time the clouds, similar to the one I had seen, would float above the ground and come down again as water, like that I saw in the ponds and rivers.

14. On the day after the return of the angel, he conducted me down to the valley where it spread out into a large plain, where I saw a blackness coming toward where we were, and there was a roaring tumult with it. Whereupon the angel said that the winds were in motion. As the blackness came on, a strange feeling came over me in such a way that I wanted to turn away from it. The angel told me to be quiet, for there was a fear upon me, and this was the first time I experienced it. His words drove it away; and this was the first time I had strength from words. The wind and darkness came down with a terrible front, and I clung to the angel, who encouraged me again; and this was the first instance of doubt I had of his previous admonition. The darkness was so appalling that it dispelled the force of his words and the security I had felt in them. He then informed me that I should not be injured, though I did not know what injury meant. When the storm came up, with loud thunders, the angel raised his hand and the blackness and all its horrors lifted itself up, and passed over our heads, and soon passed from view.

15. After it had gone, I saw upon the ground, where we were, many spots of a red color, and, on inquiry, the angel said that the spots were blood, and that it foreshadowed the effects of the great end then upon the earth. He said, further, that an angel of great power was upon the earth, under decree, and with permission from God to destroy;

and that he had with him a host of angels and spirits, to help him in the work of destruction. Upon this I felt a fear rising, and asked him to take me away from the earth and from the power of the evil angel, for it came into my mind what he had said before, that I was to live upon the earth several terms for a long time, and if the evil angel destroyed the earth, how it could be possible to live upon it in the manner he stated. He replied that the work of destruction was of long continuance, and that in course of time I could inform myself of the matter. He said, moreover, that toward the close of man's history upon the earth, the Heir of the world would come in manifest form and drive away the evil angel, and restore all things again better than they were before the evil came; but before that time I would be in a condition to understand what destruction meant.

16. I then asked him if I could see the evil angel, and he said that I should see him. I asked him this, for if I was to live upon the earth so long a time, it would be necessary for me to see, in order to know the evil angel, to keep out of his way. Though I did not know what evil was at that time, I was under apprehension that I needed security from his power or have the privilege to avoid him. He replied that I might see him many times and yet not know him, for he was a subtle and artful spirit, and could be or not be as he chose in respect to his offices upon the earth, and that there was but one way to keep from his powers as to deadly injury; but it was necessary for me to suffer from the effects he wrought upon the earth; moreover, that it was my lot, in course of time, to become the minister of this evil spirit, and officiate at his altars and temples. He then went on, and said that the evil spirit was then passing over the earth, in view to its division, and that he had ample powers from God, who was angry with the men and women for their unreasonable disobedience, and in consequence of which he had placed the earth under a curse for six thousand years, when it would be removed and all things restored.

17. After these matters, the angel gave instructions concerning the creatures, and that when they became too numerous for the pasture there, in the valley, to lead the surplus to other parts and distribute them. He went with me the first journey, and the creatures followed us and obeyed what was commanded them; for at that time their speech and understanding had not been taken away, though it was done not long afterwards.

18. When we returned, he told me to go down and bathe my person in one of the ponds, and I complied; and on the following day he conducted me through the air over a sea, and stopped on a large plain near a river, but there were no creatures here of any kind save the fish in the stream. It was here that I had my first view of the Spirit of Evil. We were talking at the time, when there suddenly appeared a strange light in the north. This light was of a light saffron color, and it shot out from a central point, and through this light there gleamed forth lines of other light of a darker saffron mixed with a red color. The light came toward us at a rapid rate, and soon filled the surrounding heavens. As it approached, I saw an immense host of creatures of various shapes, from angels down to creatures of nameless forms. All of these had dark complexions, characterized with angry features and gestures. Some of these creatures were riding dark saffron-colored horses, others were in chariots, drawn by the same kind of horses, and many of them were flying on either hand; and above the central point, at a small space on the lead, was the Spirit of Evil, seated on a throned chariot, which was drawn by seventy-two fiery saffron-colored horses. He wore a crown that sparkled with gems and saffron light, and in his right hand he held a trident in an upright position. Angels of dreadful appearance rode the horses, and, like them, shot from their features and nostrils lightning, smoke and fire. The heavens were filled with strange music, mingled with angry words and voices, concerning God and mankind. Just before they came up, a fearful tempest of blackness, thunder and lightning, suddenly came up, and wheeling in the advance, led the way;

and when the host passed by, three more tempests came up from other quarters, and followed on, and took positions on either side of the host, and the fourth at the rear. All passed away in a short time, but there was left an oppressive change in the air, and I began to feel sick for the first time, but was relieved by eating a leaf that the angel gave me.

19. He then informed me in a way suited to my comprehension of many things concerning the great evil and the curse that came with it; and simplified what before he had said, that the evil and curse penetrated to all the earth and to all things that pertained to it. That all that I saw would be subject to decay, changes and destruction, and, if I remember correctly, he stated, what he had previously done, that this state of things would continue for a period of six thousand years, at which termination the rule of mankind upon the earth would end forever, and a new order of things be established, and the curse removed, and the power of the Spirit of Evil would be taken from the hearts of mankind. I then asked what disposition was to be made of the Spirit of Evil and of his host. To which he said that he would be consigned to a region called hell, with all creatures who were his subjects.

20. At that time I began to experience feelings of disappointment for the first time, for before it never had been divulged to me in a way that I could understand fully, that the beautiful world in which I lived was doomed to undergo such calamitous changes. Notwithstanding these matters, the desire for knowledge was sharpened, and with it came a spirit of discontent. I began to crave for something better, after learning that all was to be destroyed. This was an injury to me, for I lost much that then I did not value and which afterwards I highly prized.

21. He further remarked that it was necessary to acquire knowledge when passing through life, for there was no other way to obtain it, save through the Deity, who sometimes gave it as a gift or favor, or to subserve some purpose, through the agencies of angels and mankind, but that this method was not common to either classes of crea-

tures. That being in the imperfect condition I then was in, it was but natural to desire to learn of things that could be seen, for many of the things that could not be seen were hidden from angels; hence he cautioned me to not run to excess in trying to obtain what was absolutely denied the creatures to know. The knowledge of God, he said, was the sum of all knowledge, and the end of all knowledge, as there was nothing beyond this. The acquisition of earthly knowledge, he said, served no purposes above the uses of life as to mankind. With the angels it was different, for the purposes of earthly life were of no concern of theirs; therefore they sought elsewhere, when permitted to do so, to their own loss, for many of them passed under transgression for venturing upon forbidden ground, with desires similar to those arising from my own conception. He said that to know of God, obedience only was required; but as to earthly matters, the field was open to all my inquiries.

22. The angel left for a considerable time, and in the meantime I looked into everything that passed under my senses, and began to speculate on what I could not understand; and one of these points was on the reason why the creatures were brought into existence, and wondered how it came around that God, having created all things and who could foresee through eternity, yet permitted an evil spirit, one of his own angels, to come to the earth for the purpose of introducing mischief upon it; though at that time I did not know what mischief signified, though there was an apprehension of something in my mind concerning it. And as to what the angel had once said, that God permitted intelligent, sentient beings to exercise their own volition in respect to the choice of right or wrong—which I could not understand—nor what the destruction wrought by the evil angel signified. These matters and others excited my curiosity, and it came to mind that when I saw the manifest being again I would inquire of him concerning them, notwithstanding the counsel of the angel, for at that time I was not in a state to realize the force of his words. Another matter exercised my thoughts in this

way, that before God created all things, where he could have been when there was nothing created; for before there was any creation there could have been no place for God to exist. In this way ran my mind, and I was continually troubled because I could not understand the meaning and reason of things.

CHAPTER IX.

HISTORY OF FIRST TERM OF EXISTENCE (*continued*).

1. About this time I began to detect a difference in the flavor of the plants and fruits, and to discover their agreeable effects to pass away. I was compelled to search for what was pleasant to eat, and this began to diminish to some degree the craving I had for hidden knowledge. I noticed that the creatures were sensible of the change, for they would search and select what they desired to eat. Before this change took place, all the productions of the vegetable kingdom afforded a pleasant sustenance. This matter insensibly brought on a spirit of impatience, arising from restraint, and depriving me of the liberty I had enjoyed. Much time had to be spent searching for food, whereas, before the descent of evil, it stood in abundance on either hand. This change operated on all things alike, and the creatures began to change their natures and habits. They began to be suspicious, and the horned creatures would push at each other with their horns in a threatening manner. This was new and strange, and the matter troubled me exceedingly. The first conflict that I saw, came off between a leopard and a wolf, and going up to look into the matter, they gnashed upon me with their teeth, and there was blood upon their mouths resembling that shed down by the tempest. I did not know at that time that creatures contained blood.

2. Seeing a lamb lying down motionless, a few paces from where the creatures were in conflict, with blood upon its wool, I went up and bade it get up, at the same time pushing it with my foot, but it would not obey me. I then examined it and found the marks of teeth in its flesh. The lamb was dead, and this was the first I saw of death. In a short time the leopard took it up with his teeth and ran off. I then inquired of the wolf concerning the affair, but he snapped his teeth together in anger and went away in a

surly manner. I was greatly perplexed at this unusual occurrence, and went to inquire of some swine who were near the scene of transaction. They answered with grunts, and kept on their work tearing up roots with their snouts, which they ate. They did not seem to heed the matter with any concern whatever. Whilst debating in mind these strange things, I saw one of the swine swallow a serpent, after crunching it in his mouth, and shortly after, I saw a stork take one up and swallow it. These proceedings gave rise to a feeling of danger, and acting from the impulse, I kept more closely within my abode, and went with the creatures very little, until I was able to comprehend the true situation of affairs. Before these things the creatures were sociable, and were not addicted to destroying each other's lives.

3. Searching for food taking up a large portion of the time, I experimented on all plants and fruits that fell in my way, and succeeded in distinguishing one kind from another, and using what was agreeable to the taste. I gathered some roots that the swine had left, which were well flavored, though the change was upon them as upon other things. In time I was enabled to select my food with less trouble and vexation, whereupon my mind began to be inquisitive again, but not to the extent it had before the descent of evil. I missed very much the society of the creatures, for the fowl began to keep away, and the fish in the streams would dart off and hide when I approached them. These things were a source of distress, and I began to regret many things that I had learned. But the desire to know why these things were so, began to operate in my spirit, and gnaw at its life, and brought on a state of unrest. I was dissatisfied with what I saw and enjoyed, and craved to realize something better. Notwithstanding what the angel had said of the evil, I could not understand it.

4. I was greatly rejoiced when he returned, and rehearsed to him all that I had witnessed. He said that the evil had penetrated to all things upon the earth, which was sufficient for me to know, and to trouble him no more in respect to the matter, for it was necessary for me to learn of myself, and that he had no further counsel to give me.

5. He then directed me to lead off some of the creatures to the opposite side of the lake, lying southward, and to remain with them there until he joined me. I remember calling the creatures together, and that they reluctantly obeyed me, and of starting on the journey on the west side of the lake, but beyond this I have no recollection, save that I arrived there with the creatures, and distributed them as directed. I fixed upon a cave for abode, before which was a cypress grove. Here I remained some time, and during which, many angels came along, and some of them stopped and talked with me. A large river discharged into the lake a short distance eastward of my abode, and on its opposite side I saw some angels coming with creatures from another quarter.

6. My abode was situated in an agreeable section of country, amply supplied with plants and fruits, but the evil was upon them as elsewhere. There were many orders of creatures here that had been led in before my arrival, and some of these were of a very great size, and others that do not exist upon the earth at present, as they were destroyed by the deluge, with others, including the great serpents. The creatures were shy at my presence for some time, but observing that I was harmless, they became sociable, and I suffered no harm from them. Whilst here I witnessed, on several occasions, when the creatures of prey destroyed those of a timid and harmless nature.

7. In course of time I began to be reconciled with the state of things and turned my thoughts to the heavens, and to point out the stars and planets, and derived much pleasure in the practice. For a long time I watched the motions of the four planets that afterward were deified by mankind. I determined, to some extent, their relative positions in the heavens; and I will here state, for the nonce, that for a long time before the deluge these planets were known to be worlds by the wise of the human race, who received the knowledge from angel-teachers, and primarily from God. Jupiter, as it is now called, was well known to be a world at a very early age; and when the human race began to swerve from their allegiance to God it was considered to

be the abode of some of the controlling powers, and it was worshiped, and which was revived after the deluge. The planets bore different names at that time, and received their present nomenclature a long time after that event, and before which they were regarded as deities, and which belief some of the angels encouraged, whilst others opposed it. I am at a loss to know when the adoration of the planets commenced, but I am certain they were worshiped before God withdrew his protection from mankind.

8. In this section the Lefoors abounded in great numbers. These creatures were of the serpent order, and were intelligent and had the power of speech in common with other creatures. There were two classes of them. The average length of the larger Lefoors was about three feet; that of the other, or singing Lefoors, was about twenty inches in length. Neither of these classes ran over the ground like other serpents, but they stood erect about two-thirds of their length, resting on two protuberances, or toes, from which the tail portion trailed like other serpents. Both classes were of a delightful color, silvery and dazzling, with changing, dissolving tints and shades when exposed to the rays of the sun. The singing Lefoors were retiring in their habits and confined themselves to the groves and shady places, where they would sing continually, and I have never known the melody of their notes to be surpassed by the human voice. The other class were a bold, curiosity-seeking tribe, and ever on the alert to see what other creatures were doing, or listening to what they had to say. They would entwine themselves about the necks and horns of creatures, and remain motionless until they had received a supply of hearing and seeing, when they would instantly spring to the ground and gather in clusters and chatter over among themselves what they had seen and heard. Frequently they would follow angels and afterward mankind, and in time became very troublesome; and having learned the way of mischief after the descent of evil, they became artful and deceptive, and were deprived of many of the privileges they at first enjoyed. To the best of my knowledge these creatures were destroyed from

the earth about four hundred years before the deluge; but they were deprived of speech a long time before their removal. These Lefoors would come to my abode in large droves, and if I refused to talk with them they still would persist in asking questions. I would tell them betimes to stay away, which they did for a short time and then return. I refer here to the larger Lefoors, as the singing kind gave me but little annoyance; but otherwise, soothed my spirit on occasions with their delicious notes.

9. It was not long after the descent of evil that the creatures began to lose the power of speech, which made them separate more than before. Some orders retained this power longer than others, and these also began to segregate themselves as to their species, and eventually speech was taken from these. For some time before I left for the habitations of mankind, none of the creatures had the power to answer my questions, though they obeyed me. In the contemplation of the heavens I began to detect a feeling creeping on, to the purport that the heavenly bodies were, or were connected with, or held relations with those creatures that could not be seen, and that as to themselves, that they were the manifest representatives of the invisible powers who lived in them; and that, perhaps, they were the abodes of the angels whom I had seen so frequently upon the earth, and who could appear or disappear at will. This feeling grew as it came, notwithstanding what I had heard concerning them, and that it was a serious matter for me to regard them other than what they really were. When the angel returned I opened the matter to him, and he replied that I should visit the heavens and learn of myself. Before this event came off he gave me some leaves to eat, and then breathed upon me, and I felt light and buoyant, and whilst this was upon me I had a desire neither for food nor water. In time it wore off and I was as before.

10. At the time we started on the flight through the heavens, he repeated what before he had done; then taking my hand, we went up into the heavens, when he let go my hand and I followed him without assistance. Our course lay in the direction of the "Little Dipper," as it is now

called, and in the flight we passed more suns and worlds than there are grains of sand in a million seas. But I was not in a condition then to understand them, nor did we stop at any one of them.

11. In time we came to a vast expanse, of a golden mellow light, and stopped at the verge or border of it, where the line of light began and where the stars could not be seen. Here he instructed me to keep along the line of light until he returned. He then disappeared in the region of light. I then kept on the left hand, and taking a survey I discovered a world of immense bulk, insomuch that I find it difficult to estimate its size. I quickly noticed hosts of angels flying, some toward the world and some toward the regions of the stars. These angels seemed to be of different orders from those upon the earth, and a feeling of mortification came when I saw them, for at that instant it occurred to mind that there was a time when I was as they were, and that for some unknown reason matters had gone wrong. I was oppressed with a feeling of shame and self-degradation, and deeply regretted leaving the earth, where there was more congeniality, for I felt that I was but a reptile of the earth in the contest with these angels, and I wanted to get away from a view where I was placed to such disadvantage. Hearing the strains of music, of which I knew nothing, and seeing a troop of angels passing along, I could endure no more, and I fled with a fearful dread and horror upon me.

12. I flew with rapidity, and, as I thought, toward the regions of the stars, but having no guide I wandered on until overcome with terror, and losing consciousness I fell, or drifted, I know not which, and when I recovered from it I found the angel at my side holding my hand. He then asked me what I desired, and I entreated him to return me to the earth, or direct my course to it. Nothing more passed, and nothing said in reproof, but taking his course we flew with inconceivable swiftness through the heavens, and stopped at a large planet lying on our left; and we had no sooner landed when the desire for food and water came upon me. The angel then said that he would

be absent for a season, and in the meantime I could find nourishment from the plants, and to have no fear of harm; whereupon he departed.

13. I was left on the north shore of a vast sea, or ocean, which, from extent, all the waters of the earth, united in one body, would not compare. Some of the features of this planet were not altogether unlike those upon the earth, save in the matter of bulk and extension. The trees and other plants were four or five times larger and longer than they were upon the earth, and the same held in respect to the fowl and other creatures I saw there, including the fish in the streams, and other creatures swimming on the surface of the sea. The plants and fruits imparted a pleasant flavor, but I was compelled to consume four or five times the quantity I did upon the earth before being satiated. A large expanse of sand region stretched off to the northwest, and the grains of which were of a light and volatile nature, as the light winds would lift them up in clouds. In other parts adjoining, the landscape was grand and beautiful, abounding in many varieties of plants and flowers. The sun that shone upon this planet was not as large as the one seen from the earth, though it was the same. After viewing the heavens at night, I detected some of the other planets that I recognized, and succeeded in finding the earth, as it appeared like a very small dot of light. This discovery filled me with joy, for I was anxious to get back where my spirit could find congeniality and rest.

14. Passing along the shore of the sea, I came to a river that discharged into it, and whilst here I witnessed for the first time a natural storm of wind, thunder, lightning and rain, that I had not seen upon the earth before leaving it, though these things began to be frequent after my return. Here, also, I saw some large creatures, that, to some degree, resembled the human race, though I am satisfied that they do not belong to the human family. Seeing me they set up a loud howl and crept toward me, and being afraid of them I fled, and thereafter, during my stay there, I concealed myself at night among the branches of the trees. I

am of the opinion that these creatures subsist on plants, but what they are, or for what purpose created, I have no knowledge.

15. This planet is many times larger than the earth, and as I did not see an intelligent creature upon it, nor any angels on their visits, nor flying above, I concluded that the time had not as yet arrived to set the forces of creation at work to completion, as had been the case upon the earth.

16. When the angel returned we started for the earth, and arrived there in a brief time. This great flight through the heavens resulted contrary to my expectations before setting out upon it. My rest was broken, and what I had witnessed in the regions of light, worked like a cancer at my peace. I deeply regretted the knowledge I had acquired, and desired to forget it. I opened the matter to the angel, but he declined to reply.

17. When the Lefoors heard of my return, they assembled in large numbers and troubled me with questions. I told them a little at first to appease their importunity, but it excited them the more; whereupon I flew into a passion for the first time, and rushed upon them with a stick, and they ran off. I committed a dreadful thing in this affair, by cursing them in the name of God, which I would not have done for millions of worlds, had reflection but held its rule in due order. I was troubled with the thought that God was offended at the transaction, for I had been repeatedly informed by angels that he was a being of goodness, and that it was wrong to use his name in a rash or light manner.

18. After this a great wonder appeared in the heavens. It seemed to be a world under the forces of fire, and was wandering at random through the heavens. It threw off in its flight a long train of light, and being an unusual thing, the creatures were filled with fear, and some of them cried out in distress, whilst others concealed themselves. The burning world aroused my apprehensions of safety, as it seemed to be coming directly toward the earth, and it was about one-fourth the size of the moon. Further, it occurred to mind that it was an evil creature, and perhaps the

evil spirit in a manifest shape, that the angel had said was to destroy the earth. However, all fears were soon allayed on the arrival of angels, who informed me and the creatures that it was harmless, and would pass by the earth.

19. Upon this, my curiosity arose to a high pitch, to know what it could be; though the angels explained its character, yet I could not suppress the desire to learn of the fact myself. When my attendant angel returned I requested permission to go up and see it. He replied that I might find it difficult to find the way back, if I undertook the flight without a guide; but as I was willing to make the attempt he conferred the power as before, and on that night I started forth on the visit to the world. I had proceeded but a short distance, when I lost sight of it altogether; nor could I see the sun, as I supposed I would, when it appeared in the morning, in view to keep my face from it as I had been instructed to do. I then turned back, but could not see the earth, and in the alarm and perplexity, I knew not what course to pursue, for there were no marks to direct my way. Finally, after flying here and there, I caught a view of the sun, which was very dim and of an ashy complexion. Then bearing to the left, I descried the outlines of the earth and moon, and flying to the earth, I landed in a region that I had not before seen. After resting, I ventured forth, and passed over the surface to some extent, when my attention was directed to a cloud of smoke below, which at that time was the first I had seen. Taking a careful survey over the region, I saw a large number of creatures resembling the man and woman I had seen at the spring, shortly after coming to the earth, but there was this difference: the man and woman wore no covering when I saw them, whereas the creatures below me had covering, which I thought was a part of their nature. Not knowing what they were, I passed over them, and in due time found my abode.

20. Rehearsing the matter to the angel, he said that the creatures were of the human family, and that the smoke proceeded from fire, which he explained, and further described the nature and the reason of the covering the

creatures wore. In respect to the journey, he said that I should have gone on in search of the world, and if I had become lost that he would have traced me up. I wanted him to go with me at the second attempt, but he declining, gave directions how to proceed. On the next day, when the sun stood in mid-heavens, and the world not in view, I went up, and described a course between the sun and the supposed position of the world just above the eastern horizon. Flying with great force I espied a grayish world on the right, which I knew could not be the one I desired to find, as it lay too far on the right hand, and out of the line I had taken from the earth, which measurably placed it at my left; but as I could not see the comet, as it is now called, I turned aside and sailed for the world in view, and landed on its right side, for as I approached it, the sun appeared as from the earth. Waiting toward daylight, I saw the train of the comet to the north of the path of the sun, and it appeared much larger than from the earth. When the sun came up, I noticed that it was larger than seen from the earth.

21. The world where I stopped, was not as large as the earth, and it was barren to a great extent in the region under my survey. In some places there were dwarfish trees and a few plants. I did not see a creature there, and of the two small streams of water that I saw, they were devoid of fish or other creatures. At sunset the comet stood just above the sun, and I started over the planet a short distance; then going up a small space I took bearing, then flew with great strength in a straight line, as well as I could, for all the worlds and the sun were obscured from view. I was fortunate in my course, and soon came in close proximity with the comet. Going up to it for the purpose of descent, if possible, I saw nothing but clouds or mist, that seemed to surround the body, and extend outward a long distance. This mist could not be seen from the earth and other planets, for the reason that the rays of the sun pass through it, save that part in the opposite direction called the train. Under this mist lay a mass of broken and moving clouds, but there was no appearance of land or water; however, there were winds in motion.

22. This comet I judged to be about one-half the size of the earth, and it is my opinion, based on what I saw there, that all the worlds I had seen, in the beginning of their history, were similar to this comet; and that the clouds acquired density by age, changes and motion, and eventually became land and water. The clouds under the mist were quite dense, and seemed to be but lightly disturbed by the action of the winds.

23. Not finding a place to land, and there being no right side to take bearings, I flew about it several times, not knowing what course to take to return to the earth. At last I obtained a view of the sun, which was very large, and of a pale grayish complexion, so I concluded to take a flight to it, in order to get bearings for the earth, and to learn how its fires were produced on the surrounding worlds. When I had approached its outlines, I noticed it to be of immense dimension, insomuch that a million or more of planets, formed in one body, would not compare with it for size. I soon discovered that there was no fire whatever, but a vast immensity of clouds of several varieties and complexion. The outside clouds seemed to be a covering or envelope for those underneath. The second layer of clouds seemed to be of a light elastic nature, as they would dart through the outside envelope like large rays of light; and there were countless myriads of these rays, and they passed a long distance into the surrounding space with great rapidity, one following the other. In my judgment, the sun could not be seen from the earth and other worlds, under the forces of the sun, were it not for the darting rays proceeding from these elastic clouds, and the system be involved in grayish darkness. It is probable that it is the action of these rays upon the atmosphere that produces the light and heat upon the earth.

24. In three places that I noticed, the clouds were not uniform in their disposition, and were broken to such a degree that I saw the body of the sun through them at a very great distance. I was satisfied that the body of the sun was composed of land and other elements that form the features of the planets, and had a strong desire to pass

through, but had not courage equal to the undertaking. I noticed another layer of clouds between the darting layer and the body of the sun that seemed to correspond with the clouds I saw upon the earth shortly after my return to it. As there was no light proceeding from this layer, nor from the outside envelope, it seemed evident that light only was supplied from the second layer of darting clouds, which is of immense thickness; and it is difficult to explain how it is done. The action of the rays was very rapid, and quick in their flight and return, and this was continued without any intervals of rest. The rays were light and transparent, and they shot with force through the envelope layer with ease. The body of the sun, from my position, was bright; but at a greater distance it assumed a dark complexion. There were many other openings; but I examined only the three mentioned. I saw no bodies of water; but it is probable there were many, as I saw very high mountains and extensive valleys.

25. Failing to get bearings in the region of the sun, and there being no place to stop, I struck heavenward at a venture, and getting away from the sun a long distance, I wandered about some time, when I discovered a gray spot that I knew to be a planet, and when on the way to it, I passed through several places or belts where the light of the sun broke in and then disappeared. I saw nothing in the way of matter to produce it, and to this day I am not settled how it was done. Flying to the right side of the planet, and with some difficulty, I discovered the earth, which seemed to stand nearly on the line I had come; but it is probable that I had deviated from a straight course. I did not pass over this planet, but saw trees and streams of water. After a short stay I struck out for the earth, which I soon reached, and finally found my abode.

26. From this time the desire for knowledge departed. I made up my mind that for the abode of intelligent creatures the earth was to be preferred to all the host of heaven, especially the parts I had visited. The earth opened new charms that before I had not realized. I was comparatively

at rest, when the cravings for needless knowledge ceased, and I began to direct attention to matters upon the earth.

27. After a time, a spirit of unrest began to settle upon me, and it becoming oppressive, I divulged the matter to the angel. He replied, that a sacrifice was required to restore peace. I asked him what it signified, and he said that I would learn in time.

28. The creatures at this time had greatly increased in numbers, and having no instructions to lead them off to other parts, I made inquiry as to their disposition, when I was informed for the first time of the spreading forth of the human family, and that the creatures were retiring before them, especially the beasts of prey, which became wild after losing the society of mankind. After this the angel brought a robe and placed it upon me, and this was the first I had worn. He then told me to depart for the habitations of mankind, and to undertake the journey on foot.

CHAPTER X.

HISTORY OF FIRST TERM OF EXISTENCE (*continued*).

1. I LEFT my abode with regret, and after a long journey I entered into the region settled by the human race. Here I found the angel and he assigned me a place among them. The race was not equally apportioned as to the sexes, there being an excess of females over the males. The children excited my curiosity, and at first I did not know but that they belonged to another order of creatures. The race was divided into families, and these into other families, and over which the eldest presided as chief and sometimes as priest. The settlements were contiguous and the abodes were constructed of branches and willows, and some of them were made of rushes and of the skins of the four-footed creatures, which was proof that the evil had fallen upon them; for before the descent of evil no creatures were destroyed for the purpose of food and covering. Some dwelt in caves and under overhanging rocks; afterward they erected abodes of sun-dried bricks. Some of them tilled the soil, but the greater number had many of the mild creatures which they used and destroyed for food. This was common to the beasts of prey after they became wild, and it was a distress to me that the race done the same. In time I learned that it was right to take the lives of the creatures. The race had altars and creatures were slain upon them, yet the people were at variance and strife, like the wild creatures after the descent of evil; and they would destroy each other, and betimes the destroyer would be destroyed by the command of the chief. These things produced in my mind unpleasant thoughts, and I wanted to leave them, but could not get permission. At that time they made utensils and ground their food with stones, and this was done by the women, who made a paste and baked

it on hot stones and ashes. The flesh of the creatures was roasted in the fire and dried in the sun.

2. There were many angels with the race, as teachers, and who instructed them in their relations to God. Besides these there was a class of men who had power to look into the future and were called seers, after the manner of speech at the present time, and this they exercised to a greater extent than the angels. Their revelations came by dreams and visions, and sometimes the Deity would visit them in manifest form and teach the seers what their duties were, in view to promote the good of the race; but these visits became less frequent when their conduct displeased him. I saw him but twice whilst I was with the race.

3. My jurisdiction at first extended to the supervision of about two thousand of the race; afterwards it was enlarged; but before I entered upon the duties of instructor I was made a partaker of the benefits of the sacrifice. There were many altars erected, composed of rough stones, and these were placed, as a rule, among the groves, and on the hill-summits. Creatures were offered upon these altars as satisfaction to Deity, and to give the people rest and prosperity. This custom, I was informed, was instituted after the descent of evil, and it was the only thing that reserved the favor of the Creator toward the race, and was enjoined to be kept up until the affairs of mankind passed under the control of the heir of the world.

4. The chief of a family or families often officiated at the sacrifices, which afterwards were divided between them and the seers. In time, a sort of priesthood was established, but this degenerated when the strife among the angels commenced. Being in a state of unrest, and not knowing the reason of it, the words of my attendant angel came to mind, and I presented myself at the altar, when a lamb was sacrificed on my behalf, which was followed by a sweet and perfect rest that continued for some time. It was the benefit I received at this sacrifice that first instilled in my heart the desire to exercise the power on behalf of the human race, and which I did to a considerable extent in subsequent periods of existence.

5. It was not long after this that the angels began to interfere at the sacrifices, which wrought ruin to many of them by banishment from the earth and consignment to hell. At first, the angel teachers were not as numerous as they were toward the deluge, and I am not able to state the extent and nature of the power conferred upon them in respect to their relations with mankind at that time. I will add, briefly, that many of them abused their trust, and were punished as related, and that I never have been able to learn why I was to become a partaker of the sacrificial benefits which pertained to the human race, and which in after-periods rested upon me to dispense toward mankind in services of idolatrous worship.

6. It was about the time the disorders began to appear that I lost the power to fly, which I had retained to a certain degree from the time I returned from the second visit to the heavens. The same misfortune befell many of the angels, some of whom had wings, and hence were confined to the earth until their removal from it. Their wings hung uselessly at their shoulders, down their backs, and it was a great source of grief to them; besides, they lost in consequence thereof much of the respect and honor rendered them from the human race, though this loss was somewhat indemnified by the exercise of other powers peculiar to their natures, and of others they exerted by permission. The loss of the power of flight, however, was a heavy blow to their hopes, as many of them had begun to look forward to great results. They lost a privilege, that before the deprivation they knew little of the value thereof until it was gone, and the consequence was that they were compelled to mingle with the human race, and I was one of them. These angels were pure when they came to the earth in the discharge of their missions, and though condemned, they did not belong to the orders who transgressed long before the creation of the earth and mankind. The instructions first given to mankind being pure and necessary, they were not disregarded, nor the sacrifices neglected, until the evil angels or spirits were sent among the race. These were not sent of necessity, but because the race began to lean toward

objects that they thought they could understand better than the relations of confidence and trust toward God, and it was this, in a measure, that ruined the angels upon the earth, and induced the evil powers to pour in from hell, and overturn the existing order of things, and involve the human race in almost total destruction. Mankind had the power to resist the evil, and to recover themselves, but refusing to hear of God, they eventually were swept from the earth.

7. As time rolled on, the race increased rapidly and spread over a large scope of country. They were very enterprising and improved in many arts, and built many towns and cities of material of sun-dried bricks. When the seers prophesied of coming destruction, many of them built monuments or towers of stone upon the hills and mountains for protection. They had schools for the instruction of the young; and at the various worships the angels taught them concerning the heavens, and also the uses of the arts and appliances for the purposes of life. They also were made acquainted with the virtues of plants, which knowledge primarily came from God, but the angels assumed the honor in time, and appropriated the benefits of these things to themselves, and in many instances the seers lay in claims for the discovery. The plants contained great healing powers at that period. Music was cultivated to some extent, and the dance and song began to creep on in a stealthy manner, and introduced idleness and crime.

8. The angels were regarded as superior beings by the race, notwithstanding their crippled and circumscribed condition; and as the divine energy was withdrawn, they received the angels as teachers, sent from heaven, with powers adequate to supply their wants. Had the true teachers at this juncture but done their duty, it is probable the evil would not have obtained the footing it did. These were in fear of the higher powers as accepted by the race, and many of them were destroyed for their resistance to the corrupting tendencies of the period. As mankind received the evil of their own choice, the decree for their destruction could have been neither unjust nor arbitrary, but was the result of foreseen contingencies.

9. The intimacy of the angels with the human race produced results nearly as serious as the corruption of the sacrifices and worship. Departing more and more from their instructions, they necessarily assimilated to the ways and natures of the human race, and monsters were born of the women whom the angels favored. These were produced in a mysterious way, for angels in many respects are not like the human race; for as orders differ, so differ angels and mankind. The monsters thus brought into existence were not of uniform size or shape, and as they were produced against the order laid down in the arrangement of nature, and contrary to the design of the Creator, they were not capable of receiving the benefits of the sacrifices, but were sent to hell on their destruction, where I saw many of them a few years ago. These monsters attained to the height of thirty feet, and were of corresponding bulk. By nature they were vicious and done much harm; many of them were born with wings that hung at their backs, and had not the power to use them. Sometimes their mothers would cut them away when they came into the world. In time they became cruel, and would devour the children for food. They would wrong the women, and in other ways were very annoying and dangerous, and were greatly feared on account of their size and great strength. Finally, a rule was adopted to destroy them at birth; but notwithstanding this measure, many of them were upon the earth at the time of the deluge.

10. As mankind increased and spread abroad, the evil abounded correspondingly. It seemed to grow imperceptibly, for before the deprivation of flight, the angels insensibly began to be ambitious, and as their designs and policy sank their roots deeper and deeper, they were not aware of the enormity of their offense, nor of the great woe they were bringing on themselves and the race, until they began to realize the withdrawal of the divine favor, in the loss of flight and other privileges. Finding themselves in a hapless condition, and being spurred on by pride and resentment, they set up an opposing worship to that established by the Creator, and taught mankind their own importance

in the scale of creation, and infused in their minds the contagion of self-reliance. This insensibly influenced the race to doubt the divine interference in human affairs, and to transfer their allegiance to the angel teachers; hence, angels and mankind fell together. Those of the race who had the courage to reject their claims were destroyed in time, or were taken away from the earth by the divine appointment or decree. Those who enjoyed the full scope of their desire without restraint, soon introduced a fearful carnival of crime and horrors. Death from natural causes became rare, and at the festivals and dances in the groves of worship, instituted to the angels, disorders would arise, and the destroying each other seemed but a matter of duty. Moral considerations were suppressed in the pursuit of sensual enjoyments.

11. Long before these disorders had taken this shape, there appeared a class of angels who were very zealous to promote the welfare of the human race; and many of these degenerated as those who came before them. Those who remained true were withdrawn from the earth. One of these angels held jurisdiction adjoining my own, and a terror fell upon me when we first met. This angel was very active and vigilant in his efforts to remove the cause of the rising disorders, which he had the sagacity to foresee must come up in time as a necessary result of the then present state of affairs. At his instance, to promote this end, we united our powers, and after a space of time he became very bold, and said that God had failed in his arrangement as to mankind, not from any power or ability, but from apathy and indifference to the necessities and wants of the race. He said that he had resolved to accomplish what the Deity had neglected to do, or probably had designed; that after creating mankind for the earth, to leave the rest of the labor to the angels to finish the original purpose in view.

12. This angel paid no regard to the adoration of the four planets, and defied those who encouraged that worship. In some of these matters I agreed with him, particularly in the worship that related to the heavens; that I

taught the race to reject, by telling them of the nature of the planets, and of my visit to some of them; but I was cautious in respect to the worship offered to the angels, from apprehensions of serious trouble, for it seemed unwise to adopt a course that would raise a storm that I was powerless to control.

13. I call this angel Zephon, for the reason that it is impossible to write his spiritual name. The name primarily signifies Vigilance, with a relation to traits of certain domestic animals, and also as an investigator into what is hidden and recondite in Nature. He is not the Anubis of the ancient Egyptians. Anubis set up his worship after the deluge; Zephon before that event. Zephon came to the earth again after the deluge, and at the time Anubis held spiritual jurisdiction in Egypt. Their symbols of power were different; Zephon adopted the image of the dog, and Anubis set up the form of a man with the head of that creature. In Egypt these two angels were at variance. Anubis held the reins of the priesthood, and Zephon was subordinate. Before the deluge, Zephon was one of the chief angel powers, and at that period Anubis was not upon the earth. Zephon did not set up his symbol until after he had lost the divine favor, and assigned as the reason, that the dog represented the fidelity and watchful care of the Creator toward the human race.

14. Not heeding the claims and counsels of the other angels, they combined against him, and a war ensued between them that lasted over a hundred years, and vast numbers of the human race were destroyed within that period. Being fearful of aiding his policy, I admonished him, before the troubles broke out, that unless he was certain that God would sustain him, that his cause would fail in the end. But this inflamed him the more, and he replied, with rage, that I must assist in putting down the power and influence of those angels who had the sacrifices offered to themselves to the exclusion of the God of heaven; that it was in our power to restore the true worship, reform the race, and to drive the other angels from the earth, and that, in order to accomplish this successfully, he would employ

some of the offices they exercised, though he would discard them in the end.

15. I then asked him if God had given him any such instructions; and further remarked, that if God commanded me to assist him that I would do so at any hazard; but that I was apprehensive that the undertaking sprang from his own ambitious views, which he wanted to foster under a zeal for God, and the welfare of the human race. This made him furious, and pointing to his altar, cried out, "There is the proof! There the sacrifices are offered to God, and not to me." He then said, that I must decide one way or the other, for it was impossible to remain neutral when there was so much at stake. He then, in a peremptory manner, bade me to inform him within a certain time as to my choice.

16. I was greatly troubled at this matter, for Zephon had great power, and was the most active and daring angel upon the earth. The way he conducted his worship left little doubt of his sincerity; but the bold way he had of acting on behalf of God and the human race, cast a cloud over all his plans and motives. In view of the matter, I had not the courage to join in his measures; moreover, it occurred to mind, that the curse was being revealed in the then disordered state of affairs, according to the prediction of the seers. I believed Zephon meant well in his way, but that he operated in a state of madness, and was determined to crush his rivals and their worship, at any hazard, and regardless of the consequences, and hoped that if he succeeded, God would pass over his presumption and accept his services. But he had gone too far; for the expression he made, that God had failed in his arrangement as to mankind, revealed the true state of his mind, and the absence of the divine favor.

17. Before we parted, I asked him by whose authority he would employ some of the offices of the other worship to further his plans. To this he replied, that the authority was derived from existing facts, and that it was common to all; that whatever was good in things that appear, whether mankind, other creatures, plants, or in the elements of na-

ture, was but the reflex of the goodness of God, and that it was proper to employ this goodness to lead the understanding of the human race to its original source. Goodness, he said, was universal and not divisible, as it was the same everywhere, and that a veneration for it was but a pure worship rendered to the source of it; for it was impossible for God to reject the best part of his own work when presented to him by mankind, who were in a state of ignorance. Some of the angels, he said, had prospered under this rule, and that he would employ the same to influence mankind and to enlighten them, but that the sacrifices should be offered to God as propitiation, and that when he crushed out the other worships he would discard these offices as unnecessary, for he intended to establish the pure original worship.

18. As this reasoning was dangerous, I was the more concerned and was kept in constant dread. If the power of flight had not been taken away I certainly would have made an attempt to leave the earth altogether. Being fearful of the consequences if I joined in his measures, I had the resolution to escape his power, if possible. Accordingly I deserted my trust and fled to the mountains, a long distance off, and there concealed myself. I have had reasons to regret this step; it would have been better to have remained to the end.

19. Zephon was greatly enraged when he heard of my flight, and swore in his fury that he would pursue me with the hand of vengeance, and that his spirit should chase me to any corner of the universe if I went there to escape him. This was prophetic.

20. My alarm was greatly increased when I heard the nature of his threats, and I knew not what course to pursue. Happily, I was relieved of anxieties in a very short time, on learning that he had been taken away from the earth. He was taken away, to the best of my knowledge, about two hundred and fifty years before the deluge. There is reason to believe that he was consigned to hell for a period, for I am not aware of his being upon the earth until some time after that event.

21. As Zephon had strong adherents, I waited until the coast was clear, then returned to my jurisdiction and found the strife still going on, but was fortunate to avoid it. The race was split up into factions founded on the claims of the angels. Blood was shed continually, and the earth presented a dark scene of outrage and slaughter. The worship set up by Zephon was destroyed and others met the same fate. Disorders arose from other causes at the festivals and dances, and another source of evil arose from the conduct of the rich and stronghanded in appropriating the most beautiful of the maidens, and there was a scarcity, notwithstanding the excess of females over the males. In some districts this evil was carried to such extremes as to deprive many of their mates and wives, for the use of those who had the power to do as they chose. The women would ripen at an early age and were surpassingly beautiful, which led to base practices, and the marital relations were disregarded for promiscuous concubinage. The spirit of indolence, lust and pleasure led to oppression, which was retaliated by the injured, who in return were mostly destroyed. There was no redress but by mutual bloodshed.

22. The infirm offspring were destroyed as soon as the fact was known, and all the aged, decrepit and useless were put out of the way by drowning, or thrown to the beasts of prey. These things, with other evils too numerous to mention, conspired to introduce a carnival of crime that, perhaps, has never been equaled since the creation of man. They lived to a great age; and death from natural causes being rare, it had no terrors to influence their conduct; indeed, many of the most vicious believed that they would live forever, or in the end take rank with the angels. The earth was prolific, and yielded abundance with little toil; the fruits were plentiful, and with these and the flesh of the beasts, supplied the race with ample food. Amidst the general leisure and troubles, there were many who practiced the arts and cultivated music to a high degree. In time, temples were built near the seas and devoted to the worship of the angels. The race seemed to have lost the force of moral instruction, and the power to realize its ob-

ject; for the roots of the evil had gone too deep to admit of remedy. Nevertheless, they were told of a state of rewards and punishments beyond the earth-life, and that at the close of man's history upon the earth the creatures would resume their original forms. They were addicted to celebrating feasts many times in the year, when decency and decorum were set aside, and unbridled license given to the lowest appetites. To supply their tables, in addition to what nature abundantly furnished, they made encroachments upon the beasts, though they suffered thereby; for the creatures of prey would break upon them in fury and destroy numbers of them.

23. The sacrifices were kept up during these fearful times, but they availed nothing, though the angels instructed their priests to observe the proprieties of life, notwithstanding their deadly variance and efforts to supplant each other. The angels claimed to be gods and the offspring of heaven; yet with these high pretensions, they failed to produce salutary results, for the race was blinded, and had no desire to reform or to listen to that which would have saved them from destruction; but otherwise, they accepted with readiness what was offered them by the priests and angels, so long as it did not interfere with or restrict their pleasures. Being self-willed, they lost the force of mercy, and paved the way for their own extermination.

24. Under the instructions of the evil angels, the seers built up the astronomical worship, which after the deluge was revived in the plains of Asia. To this worship they introduced the gnomon, which also passed this side of the deluge, and in connection with the other was denominated the astrological worship, that obtained a footing in the world for a long period. The spherical form of the earth was known and taught at that time, but the earth was not introduced in the worship of any kind before the deluge. With the exception of the earth, all the bodies of the heavens were objects of adoration; and to this purpose monuments were built for protection, and had inscribed upon them the position of the great stars and the four planets, and the names of the chief angels and the leaders of the race.

25. I remained with the race a long time, and never departed from the instructions first received. My attendant angel never returned after the power of flight was taken away. I saw the Creator but twice when with the race, on which occasions he was in conversation with men who were taken away from the earth shortly afterward. Had they been permitted to remain they would have been destroyed by the ruling powers of the race, for the reason that they refused to regard the various worships, or the conversation of the angels.

26. My labors failed in the end, and being discouraged and in want of sympathy, I cast about what course to pursue, and was arranging a sacrifice for the purpose of inquiry, when I was taken from the earth. I came to the earth twenty-two years after the creation of man, and twenty-eight before the descent of evil upon the earth. I was taken away about fifty years after the departure of Zephon, and about two hundred years before the deluge; but as to the manner of my departure, or what disposition was made of me for a long period, I have no knowledge whatever.

CHAPTER XI.

HISTORY OF SECOND TERM OF EXISTENCE.

1. I was fourteen years of age when Babylon had been a city forty years. My father belonged to the priesthood, and was priest in the temple of Ascanis. My mother was a daughter of the chief ruler in the land of Sconis, who was the first of the dynasty of the Invaders, or Shepherd Kings. I was instructed in the priesthood, and when the authority of Ascanis was superseded by Chosis (Belus), I was sent to the temple of that divinity.

2. Being of an attentive disposition, and after a service of seven years, I was introduced into the mysteries of the first degree of the order of priesthood, and there being an excess, I was set apart for another service. At this time a party was sent to the land of Sconis with the daughter of our chief, to become the wife of a prince in that land, and I was sent with the party. Our route lay easterly, on account of the wild beasts and serpents, and in due time we arrived at the City of the Sun, and from this place I was sent to Sosis, with instructions to officiate in the temple there, but for some reason I was not permitted to enter upon my duties, and was assigned a subordinate place, where I could occasionally hear the responses of the god.

3. The priesthood of Sconis, as elsewhere, were united with the reigning power, and had much to do with the affairs of the government. The priests drew counsel from the gods and communicated the same to the princes, but I had no privilege in this matter for a time. I remained in this temple several years, and within the time, by a careful walk, I came under the notice and favor of Enrophis, the King of Lower Sconis, and by his order was placed in charge of the treasures of the temples. This matter aroused the jealousy of the priests, who were my superiors, and their adherents, and they labored to bring me into

discredit by misrepresentations. There was no occasion for this, for I had no authority in the administration of affairs, and the powers I exercised were delegated by royal favor only. However, it was this matter that introduced trouble, and I was watched, and otherwise subjected to unjust treatment.

4. About this time I detected a fraud on the part of one of the priests, and it originated in this manner. A party, with some of the chief rulers of the land, when on their way from Arabia, were saved from destruction by a goat that sprang out from among some rocks; and the incident, inspiring apprehensions of danger, they sought for the reason, and discovered a body of wild men lying in ambush to attack the party, and it was these that had frightened the goat. In the conflict that ensued, the wild men were driven off, and on the return of the party to Court, it was proposed to set up the image of the goat in some of the temples for worship. There being some opposition to the measure, it was carried by compromise, in this way, that a small temple be built for the image, if the oracle of Notassi (Anubis) be favorable; for the matter was not considered of sufficient importance to present to the supreme god of the land; hence Notassi was preferred, he being a god of local jurisdiction presiding over Lower Sconis.

5. I was present at the sacrifice, when the matter was introduced to the god, and when the answer came, which was to the purport that "the image of the goat should not be set up, nor regarded;" but the priest reported affirmatively; and the temple was built and the image set up a short distance from the wall. I did not attend the dedication, on account of the fraud, and further, I was distressed at the affair; for this was the first instance, to my knowledge, of falsehood being introduced in the solemn mysteries of religion. However, I kept my own counsel, and divulged the matter to no one.

6. After this, the oracle ceased to respond, and the fact was kept secret as possible, and sacrifices were repeated, but to no purpose, for the appeals were not heeded. The king, being troubled at this state of affairs, came to the

temple with his presents and laid them down at the altar. Still the god refused to answer. Finally, the king requested me to officiate and inquire why the god was offended, but as I had not the sacrificial robe, nor taken the degree, I was fearful of the undertaking. He then conferred the degree secretly, and that night I sacrificed without the knowledge of the priests, and the god responded to the effect that the goat-image and temple be destroyed; for if permitted to stand, troubles would arise on account of its interference with the claims of the other deities in respect to their jurisdictions and their rights to the religious revenues and offerings.

7. This answer greatly distressed the king. The party of the condemned god was powerful, and he was fearful of bringing the matter before the council. He said that he wanted to heed the command of the god, but that he did not know how to proceed to bring around the result. I thought the matter over some time, and it came into my heart to perform the task; and I was not impelled to this from any desire to please the king, for I had a stronger motive in the knowledge I had of the fraud; besides, the poor, after rendering their offerings, received responses that came from the priests and not from the god, who was silent, and the priests had the presumption to answer for him.

8. Having resolved on the purpose, I took with me some slaves, whose tongues had been cut out in infancy. I went at night, and threw the image into the river, and setting fire to the temple, all within the walls were destroyed. Being in the disguise of fishermen, we escaped, though closely followed by the guards. There was commotion at this event, and inquisition made, and I was apprehended on suspicion, and others were tortured to elicit confession; but nothing was divulged prejudicial to the real parties to the act. The grounds alleged for my apprehension were slight, and the sum of which was that I was seen on the evening of the destruction of the temple crossing the canal with three slaves. This was true, but these slaves were not with me when the deed was done. I was present when the

matter was brought up in council, but they could prove nothing against me. Notwithstanding, I was suspended for a year by vote. The king voted in my favor, and unquestionably would have remitted the sentence, had not the embarrassed state of affairs with which he had to do prevented the exercise of his clemency.

9. Shortly after this, I was sent with a number of slaves to the desert for slime for the purposes of the monuments. This was a journey of great hardships, and after loading the beasts at the slime-pits, we returned after an absence of four months; whereupon the king sent for me to appear before him, which, when I obeyed, he ordered me to report at the temples, and I complied without inquiring if the sentence had been remitted.

10. At this time there was trouble in the kingdom, as some of the tribes from Thebes and the wild men from the frontiers of the desert made encroachments and drove off much of the cattle, and taking with them many of the women and children. They were mounted on fleet horses and dromedaries, and kept away from the troops with ease. In council, it was decreed to appeal to the gods, which was done; but there was no response from any of them. The king concluded to inquire into the reason, and for this purpose went to the coast to consult a prophet, when he was told to purify the priesthood, otherwise the dynasty would be swept away. Upon his return, he stated in council the burden of the prediction, and appointed a commission to investigate the affairs of the temple. The commission reported a fraud, and the result was that two of the priests were thrown to the crocodiles, and four were banished the kingdom. I was fully established as priest, and when the other vacancies were filled the oracles responded, which restored confidence, and the robbers were driven from the land, and affairs went on as before.

11. In course of time I was sent southward to collect the revenues belonging to the priesthood and the temples, as there was much land set apart for these purposes. These rents were paid in each year after the harvest, and were left at certain places where they could be had without

trouble. Whilst engaged at this business, a disturbance arose among the people in relation to the claims and jurisdictions of two of the gods of the district, as to the amount of revenue to which each was entitled. From words they fell to blows, and some lives were lost.

12. I went up to the district and appeased the quarrel by giving the gods an equal share, and to cement their friendship I gave quite an amount of my own dues to be distributed to the needy. Besides, I told them that there was but one true and only God, who created all things, of whom they had heard repeatedly; and that this great Being permitted them to worship creatures for a period; and that it was wrong to wrangle about matters that the gods, if they were gods, could manage among themselves. I then instructed them to attend to their own affairs, and interfere no more with things above their level and comprehension. This, with the gift, quieted them, and they dispersed, which, had it resulted otherwise, they would have torn me in pieces.

13. Some parties who witnessed this transaction, on their return reported my words, and trouble arose on account of my teachings. When I returned I was charged with railing at the gods of the land, and that the responses of all the oracles came from one source. But this they could not make stand, and I told them in council that what I knew of one God, they also knew from tradition, and that in respect to the responses, we ought not to debate the matter, let them be what they would, so long as the most of the people were happy and prosperous. I said this, for I was informed that some of the priests had proposed a test to determine the truth, which would have been a fearful thing, and the best blood of the princes be required in the sacrifice.

14. Conversing with the king on these matters, he said that so long as there was strife in the priesthood there was no guarantee for the throne, and asked if I preferred officiating at some other temple, for he observed that there was existing a feeling of prejudice against me. I replied that I was at his command. He then said that he dreaded a conflict with the priests, who had their voice in the govern-

ment, though he was confident that they practiced imposture, despite the close espionage he kept over them. He then sent me to the City of the Sun, where I put on the robes and officiated in the temple of the supreme deity of the land.

15. There were two powers recognized and worshiped in this great temple: the sun and the earth. Besides these, there was a small temple adjoining, where the local deity of the district presided, and here I had opportunity to search into the nature of truth, a thing very dear to me, for the reason, I apprehend, of the numerous frauds I had witnessed in the temples, practiced by the priests.

16. I had been in this temple about one year, when it was discovered that the oracles differed in their responses as to the same matter, which created confusion, and trouble came again. A deputation from each of the temples in the land met in a body and made inquisition, and failing to get at the root of the matter, some of them conjectured that it was superinduced by expressions of sympathy rendered on my part toward the poor and oppressed, to the prejudice of the higher and wealthy classes, who sustained the temples, and paid largely to the interests of the priesthood. This not being an offense, yet, notwithstanding, I demanded a hearing in council in the presence of the king. This being granted, the council met at Memphis, to which place the government had moved. Hard things were brought up here, but I was firm and resolute, and challenged the closest scrutiny into my conduct. I told them, boldly, that the wealthy stood in little need of oracles, and that the poor did, for the rich and opulent had a sufficiency to supply their earthly wants, whereas the poor had it not, hence were deserving of religious consolation and sympathy. Moreover, I told them that God was not well pleased with oppression, and that, in my judgment, were their toil at the monuments mitigated, in order that they might have more time to attend to their families, that the oracles would respond as one; and, further, that God would not heed one man above another, no matter what his condition of life might be.

17. The result of this council was an order removing me to Memphis, where a strict watch was kept over me for several months, when I was sent back to the Temple of the Sun without explanation, and in addition to my customary duties, was assigned the keeping of the records of the festivals, and furnishing a yearly list of events for inscription on the monuments. At this time some priests introduced the deification of plants, which I opposed, on the ground that some of them were necessary for the support of the poor, and that the gods never deprived mankind of food. This evil, however, did not extend over the land, but was confined to districts, and occasioned much strife and bitterness.

18. After two years I went to Memphis, at the order of the king, and was informed that I had been appointed to finish the Temple of Zephon, at Pionis, on the opposite side of the Middle Sea, that had been commenced by Musia, the late king of the former dynasty. I took along a thousand public slaves, and in due time commenced the labor. Pionis had its origin in this manner: King Musia, when returning from the desert, encamped at this place for a night, with a small escort, near a body of wild men, and which was unknown to the king. That night they came down for the purpose of cutting off the party, which they would have done had not the barking of a dog aroused the guards to the danger. A battle ensued, and the wild men were driven back.

19. On the return of the party, and to commemorate his deliverance, the king determined to introduce this dog among the gods of the land; and upon the matter being presented to the Temple of the Sun, that deity referred the claim to Anubis. Whereupon, the oracle decreed that the dog be called Zephon; and it was further decreed, that his jurisdiction should extend north and east of Pionis, but in nowise to have him interfere with the rights of the other gods of the land. The oracle being considered in council, the matter was published abroad, and the king laid the foundation and furnished the material for the temple; but the troubles of invasion coming on, it was

abandoned for a time. Why Enrophis, the second of the invading dynasty, should finish this temple, I never could learn. A report was current that he was troubled about a vision, and that Zephon had appeared to him, but the particulars of which never came to my knowledge.

20. On completion of the temple, it was dedicated to Zephon; but I refused to set up his image, or to sacrifice to him, for the reason that a distress lie upon me, and a fear with it, that the Creator would be offended, so I sent to the king for advice. He sent back word, that as the temple was dedicated to the honor of Zephon, that I was at liberty to conduct the worship in a way that I might deem most appropriate, in view of the rights of the other gods of the land, and to this matter he cautioned me to be careful.

21. The reply of the king being unsatisfactory, I was at a loss what to do. Finally, I sacrificed to the Creator, in a private manner, but failed to get the answer I desired; for when it came I apprehended that God was not pleased with the arrangement. To be safe, as I thought, I commenced the worship, through Zephon, to God; and on the same night, Zephon appeared, and demanded that his image be set up and the sacrifices be made, before proceeding any further. I told him, frankly, that I would not regard his request, and he replied, that he would submit the restitution of his rights to God, and he made good his threat. It soon appeared that his petition was heard and granted, and a calamity fell upon me that has not departed from that time to the present moment.

22. Without instructions, I proceeded with the worship, with the resolution to shape my course as the exigencies might require, and in a short time the fame of the oracle began to spread abroad. Not one of the responses fell to the ground; and the chief men of the neighboring tribes came to consult it in preference to the gods of Sconis. The poor were rejoiced, as they found in it a safe adviser and friend in their troubles. The secret of my success lie in the knowledge I had of the true and only God, and I moved in the spirit it inspired; consequently, the responses

came from the fountain of truth, through the smoke of the sacrifice.

23. This state of affairs aroused the priesthood of Sconis, and a deputation was sent to inquire into the matter, and who, on their return, advised the degradation of the worship, on the ground that its rising influence was likely to overshadow the other gods of Sconis. The action taken in the matter reduced the worship to a subordinate rank, and measures were immediately adopted to cut off certain privileges that had been granted by the oracle at the dedication of the temple, which was done to compel influential parties to return to the other gods of Sconis for counsel. I was much grieved to hear that the king had sanctioned these proceedings, and I sent a messenger to advise him of the true facts in the matter; but the message was fruitless, for the decree had gone forth to degrade the worship, and a priest was sent for the purpose. He brought with him some troops, and otherwise was clothed with ample powers to act as his judgment and discretion might direct. He removed the altar, and ordered that all petitions be presented to the deity with incantations and the use of sacred and mystic numbers, and that if any of the chief persons asked for a sacrifice that unworthy creatures be used for the purpose outside of the inclosure. Having finished his business he returned to Memphis, and had the matter published in all the temples in Sconis.

24. These proceedings were an outrage and wholly unnecessary, but knowing that they had been instituted by bitter enemies, who were actuated by the spirit of interest and envy, and that I was their objective-point to direct their shafts, and that I was in nowise responsible for the fame of the oracle, I shut the temple for a month to determine a course of action. The people were greatly distressed, and mourned in the interim, and I made a vow that I would perish before complying with the instructions left me.

25. Having settled on a plan, and on the expiration of the month I opened the temple, and taught the people to regard the Creator as the source of all good, and explained

to them why the worship of false gods, angels and other creatures was permitted for a time; but they could not understand how to hold confidential relations with so great a Being, who was invisible to them, and they began to murmur and make threats. Seeing that they needed a visible worship, I returned the altar to its former place; whereupon they were not satisfied unless the sacrifices were offered upon it. I then asked them if they would be content with the kind of creatures I was instructed to sacrifice, and they replied that they would not. Still I refused to sacrifice, and proceeded with incantations and mystic numbers, when a spirit of unrest fell upon them, and fearing a tumult, I inquired if they would sustain me if I resisted the instructions and sacrificed as before. They said that if I sacrificed to Zephon that they would. Whereupon, with dark forebodings, I poured out the blood to Zephon, and the people became quiet.

26. As matters turned out, the fame of Zephon spread again on a scale greater than before, and vast numbers came to consult the oracle, and brought many and costly gifts with them, and the treasures of the temple increased greatly. For a time its credit rose to the highest importance, despite the efforts of the priesthood of the other temples to injure its reputation. In the meantime a messenger had been sent to inquire whether I had complied with the instructions of the council. I returned answer that the people had forced me to disobey them, and that care should be had in respect to hasty action, for if power rested with Zephon it might be hazardous to interfere with his worship. I sent this message back, as I had been informed that some of the leading parties at Court had advised forbearance toward me, for if the gods stood on my behalf it would be in vain to resist them.

27. This made matters worse; the council convened, and the case was submitted to Notassi, or Anubis. This god, it appears, was not on friendly relations with Zephon, and fearing his rising influence and power, and the neglect of his own oracles, he responded by instructing his priests to hold Zephon as subordinate, and to adopt measures for that

purpose; and that he could assist no further, on the ground that gods never interfered where men had it in their power to act for themselves. Upon this oracle being considered in council, it was decreed to return the priest with some troops, to remain a period and to supervise the execution of the former decree. Before they arrived I received a secret message from the king to the purport that there was treachery with the expedition, and to stand on my guard. I then asked the people if they would stand true to their engagement in view of the coming trouble. But they refused to answer, and being filled with apprehension, many of them fled to the interior.

28. Upon this, I loaded the treasure upon dromedaries, and with forty mounted men I left in the night, with the intention to turn it over to the king at Memphis, and demand an investigation in my case, in view to learn the reason why my enemies persecuted me; for I was not aware that I had committed any offense to merit such treatment. On the third day I was met by a body of the king's horse, and was taken to Memphis, where I was placed in prison. After several days had elapsed, I sent word to the king to grant me a hearing; which was granted and a day appointed for the purpose. My enemies were there on the occasion, with their points well set, and in an unfair manner held me forth as an innovator and an enemy of the gods. Besides, they accused me as a traitor and robber, and that I had been apprehended when fleeing away with the treasures of the temple.

29. I made no reply to their accusations, but making an appeal to the king, I brought up my past history as priest, and of the circumstance of having saved his life at the time of the river-flood, and of my faithful management of the revenues for so long a time; and I called to his mind that he knew from tradition that there was but one God, who permitted the creature and symbol worship, perhaps for the reason because the people were incapable of receiving the truth, other than by visible means, and that petitions sent up in sincerity were heeded by him regardless of the means employed. And as to the charge of leaving the kingdom

with the treasures, that he knew that it was groundless, as it was impossible to escape with them if such had been my intention; and that I was going around the horn of the sea toward Sconis when apprehended, and was consulting my own safety and that of the treasure in pursuing the course I had.

30. The king was satisfied of the truth of my statement, and manifested a concern on my behalf; but the pressure was heavy upon him, and he yielded to them so far as to humiliate me by sending me back to Pionis as subordinate to one of the priests of Notassi, which was an infringement on the rights of Zephon, for Notassi had no claims in the temple of Zephon. I then begged to be disengaged from the priesthood, but this was refused, on the ground of the reputation of Zephon being upon so firm a basis. I quickly detected the scheme they had in view, to reap the fruit of my toils and then put me out of the way. I hardly blamed the king in the affair, for his position was critical at the time, on account of the troubles in the land. He was apprehensive of bringing on him the displeasure of the priests and the wealthy classes, who were united in the leading interests of the temples and the gods in the kingdom. However, I had reason to blame him for want of firmness and decision on previous occasions, which, if brought out at the right time, would have prevented the unhappy consequences that followed. But if the matter was decreed by heavenly powers, he could not have done otherwise than he did, nor could I have escaped what subsequently befell my lot.

CHAPTER XII.

HISTORY OF SECOND TERM OF EXISTENCE (*continued*).

1. Returning to Pionis, my superior shortly afterwards arrived and commenced a course of conduct that was intolerable. He availed himself of all means to debase me before the people, and matters going too far I laid my grievances before the king; but before his answer came, the substance of an oracle was brought from the City of the Sun to the purport that a portion of the spirit of Zephon was decreed to rest upon me for a long period of time. The oracle was true, and the spirit and power of that angel came instantly, and feeling the change, a fury fell that cost the priest his life, for rushing into the Kammis, or secret place, I cut his throat.

2. Looking into his affairs I discovered a measure to have me destroyed, and collecting the facts to send to the king, with the reason of his death, a messenger arrived with the intelligence of his assassination. Upon this I resolved to fly, for the only prop I had against insidious enemies was cut away. Enrophis was killed at the instigation of the priests of Notassi, and I greatly deplored the event. He was a prince of good qualities, and a lover of justice, and his wavering policy was more to be ascribed to unfortunate surroundings than from any disposition to do wrong. He was the second king of the dynasty of the Invaders or Shepherd Kings, and ranked above the other kings of the land who ruled in the districts and provinces. Asfodis, his predecessor, destroyed much of the old worship of the land; hence the disorders when Enrophis was king, though he done much to quiet the people. For a long time he had placed little confidence in the oracles, arising from the suspicions he entertained of the duplicity of the priesthood. He believed in one sole God, but the state of affairs was of such a character that he could not act in accordance with his convictions.

3. It being hazardous to remain in the temple after the death of the king, I concluded at first to flee to Upper Sconis, as that region was not under the rule of the Invaders; but being apprehensive of discovery when passing through Lower Sconis, I changed my mind to go toward the Western Sea, where Hobis, a relation of mine, was chief of the wild men in that region. Collecting the treasures, I started with a number of horsemen and a hundred slaves, and by a circuitous route arrived at Hobis' land, after a sharp journey of ten days. When I had arrived I was informed in spirit, that a prince favored of heaven was in the vicinity. Making inquiries of Hobis, he referred me to a spring where a company of strangers were encamped. Going there immediately I was directed to the prince, and, upon seeing him, I detected a bright star in his forehead, and at the same moment I was enabled in spirit to recognize a man under the form and power of God. This prince was the Abraham of the Scriptures, and was on his way from the land of Sconis to his home near the river Euphrates. Learning my history, he deeply regretted my complications with Zephon, and that he apprehended trouble to be in store for me. He then sacrificed, and we parted.

4. I remained with Hobis a short time to wait the issue of events. Affairs in Sconis were in a troubled state, arising from the death of the king, and the succession. Being informed that some troops had left the City of the Sun, destined for Pionis, and suspecting the object of the expedition to be the destruction of the temple, I proposed to Hobis to aid in cutting them off, and I would reward him liberally from the treasures of the temple. He consented, and called together about two thousand wild men, who were armed with bows and spears. One-third of these he placed under my charge, which, with some of those who fled with me, made up my force. Leaving the treasures under guard, we proceeded forth to intercept the troops as they passed around the horn of the sea. But they had passed around one day in advance, and Hobis, following in their rear, I went between the troops and the shore in the night, and moving on rapidly arrived at Pionis several hours before

the troops came up. The people had fled on learning of coming trouble, and the place was quite deserted.

5. Toward sunset some of the troops came toward the temple, but the wild men drove them back with arrows. On the following morning they came up in a body, and a dreadful battle took place. When Hobis came up at their rear, the troops fled toward the sea, and the wild men followed them so closely that very few of them escaped. All the wounded were killed immediately, and stripping the dead, we returned with the spoil. When matters were settled, I returned to Pionis with the treasure and renewed the worship. But this continued for a short time, for when news reached Memphis, another body of troops was sent on to destroy the temple. I then collected the people and divided among them one-third of the treasures, and retaining one-third for my own men and sending the other third to Hobis, then taking along three trusty slaves, we fled to the interior, with the intention to proceed on to Babylon and join my parents.

6. After a considerable journey, in which we suffered much from the serpents and for want of water, we were met by a troop of wild men, who took us toward Sconis by the way of the great sea. We passed through Hobis' land in the night, and came to the river Nos, where I escaped with one of the slaves, and then went to the great river in Lower Sconis, and joined some fishermen. The river flooded soon afterwards, and we were compelled to subsist on the roots of the parchment-plant. When the water went down, we caught fish and took them above in boats for sale; and after a year had expired, I fell in with a colony on their way to the land of Effer, and obtained permission from the chief to go with them. His name was Ishbis, and I knew his father at the City of the Sun, where he had jurisdiction in one of the districts. When we had passed out of Sconis and away from danger, I made myself known, whereupon he appointed me priest of the colony. This colony belonged to the tribe of the Surans, near Babylon, and were related to many in Sconis, and Ishbis also was a Suran. He was a chief of high birth, but he had a vicious disposition.

7. In due time we passed over the mountains toward the sea and had troubles with the tribes on the coast. At one place, which afterwards was the site of ancient Carthage, the people ran behind stone walls and fought with arrows, and Ishbis fell back a space, but they would not come out to give battle. Finally it was arranged to divide the land, and the part westward fell to Ishbis, and he laid out a settlement there and called it Talsis, in honor of the god of the coast, and who afterwards was worshiped as Saturn. In time, other tribes came along in boats, and many of the colony went with them, and they drifted into the great sea, and were not heard of again in that period; but in after-ages I learned that they landed upon some islands and settled. Ishbis built a temple and ordered a worship which was a mixture of that of Sconis and that of the coast of the Western Sea. For some time matters went on prosperously, and there was no sickness. The people increased, and had no war for nearly fifteen years. But trouble came at last, in this wise. Some of the tribes near the desert came to the coast to plunder, and done the colony considerable mischief; and as they were strong, Ishbis requested me to consult the oracle, and the response came that the colony should leave the region.

8. The people began to mourn and blame me, and said that I was acting in the interest of the desert tribes, and had perverted the oracle, in view to turning over the possessions to them. I told them that they were wrong, but it only increased the feeling against me, for the women and children cried bitterly. To settle this matter, I informed the council to vote the solemn sacrifice, and if selected I was willing to die. The sacrifice was voted, and I tried the creatures first to appease the god, and to save the lives of the human victims, before the lots were cast. But this offering failed to bring a response, and a fearful horror fell upon me, and I feared that I should perish as intercessor between the people and the offended god. The lots were cast, and seven boys and seven girls were devoted. A circle was formed, with the gnomon placed in the centre, and around which the dry wood was piled. The boys were

placed upon the wood, and I proceeded and cut the throats of the girls over them; then set fire to the wood, and all were consumed. When this was done, the heavens began to be clothed in blackness, and there came on a dreadful storm, with an earthquake, that threw down the temple, killing a large number of the people. This was taken as a demonstration of the anger of the god, and messengers were sent to the desert tribes to grant time and the colony would depart. The request being heeded, boats were built and collected to sail westward.

9. The decree of the oracle, and the calamity that followed, plunged the people into the greatest distress, and being the priest of the god, their anger burned furiously toward me. Ishbis was very violent and threatening, and as he cared little about sacred matters, he said that he would take his people to some region where temples, priest and gods were unknown. I felt keenly the anger of the people, and did all in my power to appease them, but to no purpose. I then announced a willingness to renounce the priesthood and leave them, which seemed to give them relief. These unhappy people left with lamentations, and cursing me and the god of the coast. At that time I was not apprised of their destination, but in after-ages I found their descendants on the western coast of Africa and upon islands.

10. With permission I went among the desert tribes, but they practiced incantations in their worship, and were in no need of a sacrificial priest; and joining a party, I returned to Sconis, and delayed at Kio. After an absence of sixteen years, I found affairs greatly changed, and the most of my enemies were dead. Not deeming it safe to become known, I concluded to leave the country and return home. Before departure a great earthquake took place at Kio, which was a remarkable thing in that region, as such a thing had not occurred before within the memory of man, and I believe never has transpired there since that time. The walls and houses were shattered, and many persons killed. My left arm was broken by falling brick, and in consequence of which I was reduced to extremities for sub-

sistence; not but that I could have procured food from the people, but for the reason that the infirm and injured were looked after by the law, which made provision for them, and required their history to be given and recorded in the temples. I was apprehensive that a relation of my own history might involve discovery, and to avoid this, I prevailed upon a man to set the arm, and in time it was cured.

11. At this time my spirit began to burn with resentment toward mankind and the divine powers. My earnest zeal and efforts on behalf of justice, religion, and the oppressed were naught, and all my labor spent in vain. In view of the troubles and disappointment that beset me, I resolved to renounce the priesthood, and fall in with the ways of other men. Having engaged my services to a plant-gatherer for a year, at the end of that time I was enabled to purchase a dromedary and some articles, and with these I started on my way home, and overtook a party near Memphis on their way with the king's permit to go to the Eastern Sea for spices. I joined this party as servant, and concealed my history when questioned in relation thereto.

12. The route we took lay through Pionis, and on arriving at that place I found it a mass of ruins; not a vestige of the temple was left, save the trenches for the flow of water. From some goat-herders I learned that the demolition took place shortly after I left. When looking upon these ruins a fury fell upon me, and I fell to cursing the divine powers with all the strength I could command. And when in this act of imprecation I was suddenly struck down by an invisible hand, and I was helpless for some time. Notwithstanding this rebuke, my anger burned the more fiercely, yet I had the courage to ask God to remove the effects of the blow on the ground of my former services, and in view of the calamity that had fallen upon me. Whereupon I gained strength and rose up. That night God appeared in manifest form, clothed in dark robes, which was ominous of displeasure, and then left without saying a word. On this occasion I did not see his face.

13. On the following night Zephon appeared in great rage, and with a deadly intent in his manner, and complained that he had been unjustly deprived of a portion of his power and privileges, and censured me of being at fault and brought it around. I replied that I was not his servant, though I had a share of his spirit, and that it were better to refer his grievances to God, or to the oracle of the Temple of the Sun. To which he said that it was useless, for God was unfriendly to him; and as to the oracles, the priest had as much to do with them as the gods. He said, moreover, that Notassi had controlled me to his prejudice, and that I had acknowledged that the altars of Zephon were purer than those of Notassi. I replied that I was not the friend of himself, nor of Notassi; that God controlled me, and not them. He then asked if he had me reinstated, whether I would forswear allegiance to the other gods, and attend his worship. I answered that I only acknowledged one God, the Creator, and none others, though I admitted their power through sufferance, and that I would not act as his priest, and then requested him to confer with me no longer. He then said that I was not altogether out of his power, and that I yet would feel his hand in my affairs when I least expected it. I informed him that I referred my case to God, and bade him to leave; and he disappeared, raging in a furious manner. At that time memory did not divulge a knowledge of him in the first term of existence. It was hid from me, and he dare not call my attention to it, as he was under decree.

14. The party had gone on at this time, and being left destitute and without sympathy, despair began to settle like a dark cloud over my spirit. Added to this, some wild men drove away my dromedary, and for several months I assisted the goat-herders for a scanty subsistence. Finally, some outlaws, having escaped from Sconis, came along, and I went with them on the way to Babylon; and after a long journey, attended with peril and suffering, we came to a small river, where a colony was settled under a prince whose name has escaped memory. This prince was the most remarkable man I ever knew, and he seemed more

like an angel, though he was of the human race. His bearing was stately, his words few, and they never fell to the ground. He gave us permission to unite with his people, and by them we were treated with kindness and regard.

15. The country was greatly infested with serpents, many of which were of a deadly nature. At night we built fires in circles to keep them off. They destroyed much of the stock, and many human lives. Those that could fly were not as dangerous as those toward the sea. They were of many varieties and of countless numbers. A plan being proposed to rid the valley of them, a dam was built across the river, and the water brought over the land to drown them, but it operated otherwise to the expectation, for the serpents at first crept up the rocks and bushes, and immense swarms were driven from the soil that done the same, but after a while they seemed to be pleased with the change and would swim and sport in the flood. Finding it impossible to destroy them, it was decided to leave the region, which was a source of regret, for the valley was fertile and yielded abundantly; besides, a short distance eastward, there was balm, copper and gold, which were being gathered to some extent at the time for traffic on the coast of the Western Sea.

16. From this place the colony moved to the Euphrates, and here the prince died, greatly mourned by all. I rejoiced in heart when he passed away, for so pure a man ought not to live upon the earth. On the borders of the river were many tribes, and there was strife among them, arising from the distribution of the land. Like our own colony, many of these tribes had been driven from the fertile valleys of the desert by the serpents and wild beasts, and there was not room for all near the river, with their stock and growing families. Many of the old settlers had come to Babylon forty years after its foundation, and appropriated much of the land claimed by those who built the place; and I will state here the history of the matter, as I know of no better place to introduce it to better advantage. The founders of Babylon were divided into two parties, and each party built

a town on the south bank of the river, nearly a mile apart; and when the tribes began to come in for land, the two factions united and built a wall, inclosing both towns, save a portion that was left open toward the river,—the wall being oval in form, with this opening excepted. It was a long time after this that the walls extended across the river. When this was effected, the people inside began to mingle with the tribes outside, and by address obtained a portion of the land claimed by the tribes. When the design and duplicity was discovered, it gave rise to strong contention, and there was danger of war, and this state of affairs was going on when the tribe to which I belonged came to the river.

17. However, it was not long afterward that an arrangement was made in this, that the people of Babylon bought out the interest the tribes had in the land around them, paying a portion with girls and the rest in food and money. When the matter was settled, the tribes united to go toward the great Eastern Sea, and the tribe to which I belonged joined with them. After a long and tedious journey we came in view of the sea, where there was a great river, which afterward was known as the Tigris, and here we stopped. The country was very fertile, but it was filled up with wild beasts that gave us considerable trouble. There was a class of creatures here that resembled mankind. Some of them walked as men, whilst others moved along on their hands and feet. All of them were covered with hair, and in habits were very vicious, and tried to carry off our women, and we were compelled to kill many of them with arrows. They had a language that we could not understand. It was believed at that time that they were men and women under curse, and reduced to the condition they then were in by unnatural vices. I have no opinion to venture respecting the matter, though it is probable that in former times they had provoked heaven by misconduct, and were punished in this manner.

18. We stopped here about thirty years, and in the meantime other tribes came along, and with our own filled up the country; hence many were compelled to go on to

other parts, toward the interior and along the coast. Many boats were built, and sailed away with many tribes. In after-ages I traced these tribes to their destination. Those countries now called China and Japan were first settled by colonies from Sconis, and the same holds true in respect to South America and Mexico. North America was first settled by the wandering tribes from the northwest of Babylon, and the ancient Scythians descended from these tribes, and who subsequently settled in Europe, which at that time had no name.

19. Some of these tribes carried the arts of civilization with them, but in the lapse of time these were lost, in consequence of being cut off from communication with the countries from which they proceeded. They took with them, also, the knowledge of God, which, for the same reason, became vague and indefinite. The tribes that settled North America had neither priests nor temples, consequently no sacrificial worship, which originated in their native countries, for, at the time of their emigration, the sacrificial worship did not obtain in a great portion of the region now called Asia. It only had a footing in Sconis and along the coasts of the Western Sea. In Mexico and South America it was kept up for a long time, and with it was incorporated the belief of the return or resurrection of the spirit after dissolution of the body. This doctrine, so universal in the worship of mankind, was derived from tradition, passing down this side of the deluge. All the tribes at that time believed in a future state of rewards and punishments, which was greatly changed and modified by the priests and evil angels, and in this manner passed to all parts of the earth where mankind wandered and heeded religious instruction.

20. As the true knowledge of God became involved in doubt and uncertainty, the astronomical worship rose to a high degree, and for a time accepted by all the tribes that, from circumstances, became superior to others. This worship, however, was not adapted to the wants of the masses; hence from this, and the retained traditions of the true God, idolatry took its rise and became universal; for under

this system the deities were brought to the dwellings of all, regardless of wealth or other conditions of life. This advantage being seen, the seers and priests blended the astronomical worship with it, and which only obtained generally in those regions now known as India. The gnomon pertained to the astronomical worship as a rule, yet it was extensively used in Sconis, and on the plains of Asia, with other forms, though excluded from the idolatrous worship, where, in some instances, fire was substituted in its place. In Sconis, and along the coast of the Western Sea, it was used in threatening emergencies, when human sacrifices were required, and which in time were repeated annually, when the king or priest was civil and religious ruler.

21. Leaving that region, I returned, and at Babylon joined a party of adventurers in search of pasture-land, and in about a month we came to the mountains where lay the vessel that saved a few of the human race at the deluge, and having a desire to see it we went up where it lay. The vessel was lying in a ravine on a mountain slope, and almost concealed by trees that stood around it. It was settled in the soil several feet, and the work of decay had long before commenced. The roof, or covering, was nearly gone, having been taken away by visitors, to be used as charms. The upper part was formed at one end into many apartments, with seats that were fastened to the vessel. The other end seemed adapted for the fowl, with boxes for keeping food, and tanks for holding water. The second part seemed to have been intended for the reception of the small orders of creatures, with food and water arrangements. The lower part had posts in rows, where the creatures of large size were kept. On the sides of the vessel were openings with shutters, and with bars across. Everything seemed to have been arranged in view to capacity and strength, regardless of taste. The vessel was of great size, and with the exception of the monument of Monasis in Sconis, I never saw such a stupendous structure, up to that time. It was falling to ruins rapidly, and afforded a retreat for serpents and night birds.

22. Having heard a great deal about the deluge and this vessel, I will subjoin a few remarks concerning that event. In substance, it appears that when this vessel was completed, the earth shifted or tilted from her polaric line in the heavens, which threw the original arrangement out of place, and the streams flowing back toward their sources, and the seas rolling over the land, which, together with the bursting forth of the springs in the interior of the earth, and the pouring down of a heavy rain, soon covered the surface of the earth with water, which continued in this condition for many months. This vessel, with a few of the human family, floated upon this great sea, until nature began to settle to her form again, when the waters retired to their places in the lowlands. The subsidence was gradual; hence some portions of the earth were prepared for the habitations of man before others.

23. This deluge changed the features of the earth to a great extent. The regions near the north pole before that event were fertile countries, and the same obtains in respect to Arabia, Libya and other land portions of the earth. The two last named comprised the region where mankind was first settled, and where the first men and women were assigned a habitation. All the cities, temples and monuments created before the deluge, were buried up in this region. Moreover, large countries were submerged forever, where naught now is to be seen but oceans. Many of the fertile regions were made deserts by the event, and the water communication closed that then lay from the Eastern to the Western Sea, and which is at present designated as the Red Sea.

24. Returning to Babylon, I went from thence to the place of my nativity. My parents had been dead many years. My brother had been killed by lions, and my sister had died four years before my arrival. Having proved my identity to the chiefs of the land, a compromise was made, and I accepted money in exchange for the rights left me by my parents, with which I went eastward and purchased stock and two wives from the desert. For a few years I

prospered; but going to the Western Sea to trade horses and camels for cloth and gold, I was seized with a pain in my chest, and upon return died, when I was one hundred and eighty-seven years of age.

CHAPTER XIII.

SECOND DESCENT INTO HELL.

1. I was greatly amazed on reviewing the history of past terms of existences upon the earth; and when the emotions began to subside, the angel gave me a cordial, and declared his mission concerning me. He said that it was comprised in the decree that I should be returned to hell until the expiration of the twenty years, at which time I would be taken out and returned to the earth; but that my history would extend beyond that term a long distance.

2. This appalling intelligence struck me down in a state of total unconsciousness. The angel revived me, and I entreated him to stand on my behalf in a petition to God, that I might be permitted to pass the rest of the term along the border, and I would offend no more. He replied, that it was impossible, for the decree was final, and that I must immediately be sent into hell. I then asked him if hope would follow me there, for I could not bear up under the despair of the region. He said that it would not; and further, that I would be in a condition not capable of entertaining hope, for the curse would be upon me. Upon this I swooned again, and on recovery, found that I had been conveyed near the border, and some angels there waiting. These wore red skirts, and held fiery swords, and a view of them inspired such terror that I gave way, and entreated them for sympathy and assistance. Raising me up they bade me desist, for power was not with them to help me; moreover, if they had it, they could not exercise it on my behalf; that the judgment was from God, and Christ only was Intercessor.

3. I then begged of them to destroy me, or hide me away, to avoid the punishment; but they made no reply, and turned their backs upon me. Mortal man cannot realize what I suffered on that occasion. I was willing to

undergo any punishment, or be changed to the lowest reptile, rather than to be sent into the region of woe. But it was too late—there was no mercy—and in silence and despair I bowed my head to the impending fate, for the last remnant of hope passed away.

4. The angels directed my course and followed behind. I still held the spear, but it did not occur to mind that I had it. Approaching the verge of the border, I made an attempt to escape by flight, but received a terrible blow at the moment, from one of the swords, and the power was taken away. Here they stopped for a moment, and were joined by other angels of the border, and, after a conversation among them, they formed a circle from my right to to the left hand, and in a helpless condition they drove me into the darkness to where the light ceased from Bula, yet there was a perceptible light shed from the radiance of the angels. Here they formed a circle around me, and stripped the ring from my finger and the robe from my person; then striking my forehead, which was followed by a deep pang of painful despair, they informed me that the secret mark was invisible, though it should remain, but be of no further use until the expiration of the term of captivity. These matters, they said, I must conceal from the powers of hell, for were it known to them, I would necessarily suffer afflictions not embraced in the decree.

5. After these things they drove me on to a high place on the edge of hell, where the murky light of that region broke in and revealed the wide expanse of desolation and woe stretched out before me. The horror the scene inspired struck me back, and I could not proceed further. The angels came up, and placing my spear into the ground, they began to push me onward, upon which, a spirit of desperate fury fell upon me, and springing away, I caught the spear and sent it at them with the force and speed of lightning. In an instant they formed a line between me and the belt, and assumed indescribable shapes of terror, and I fled from them over the precipice, and hell I found to be a refuge from the horrors they inspired.

6. Thus was I cast into hell the second time, and in this manner driven from Bula and from its eternal gardens of rest. That was the last time that I inhaled its balmy and life-inspiring breezes, and the last time I saw the regions of light. Again I was in hell, the victim of an incomprehensible destiny, subject to an unrelenting fate, and upheld by the Creator, to endure sufferings and undergo punishments to appease Omnipotent anger superinduced for reasons unknown; or, perhaps, tossed for pleasure by an arbitrary and capricious will. It was decreed, and my doom sealed. Inquiry was useless and petitions vain. I was in hell, surrounded by its indescribable desolations of waste and woe. Horrors were revealed everywhere without a vestige of life, or of hope of aid from any source. All was devoid of interest, and nothing to relieve the harrowing gloom. I heeded nothing; for the contrast so suddenly opened, from the delightful fields of Bula to the withering curse and woe of hell, was so appalling, that I ran over the region under burning terrors and with frantic ravings. I was a creature of curse, cast out from favor, and hurled from a state of honor into the abode of the condemned,—the lost angels, the foul devils, and the low, base progeny of the human race. This was too horrible to contemplate; then, with the total loss of hope, brought on the undying anguish, the disappointment, rage and desperate despair. The Creator I regarded as the sum of injustice and cruelty. Had he left me but a faint glimmer of hope, no matter how distant of realization, then hell, to some degree, might have been endurable. But this was denied. He had cast me into hell, and basely deserted me. Under the oppressive weight of my sufferings, I disregarded the terms of the decree, for having lost confidence in him, I could not believe without assurances.

7. I thought of the earth; the sweet life there; its fruits and flowers; its comforts and joys. There was hope on the earth; in hell there was none. I repeat, what before has been said, that the loss of hope is chief and sum of all the woes of hell. The fires of countless millions of hells, in all their concentrated force and energy, can produce no suffer-

ings that will compare in any sense with those superinduced by the total loss of hope. Then add to this the association with creatures who are utterly destitute of the social and moral qualities, and spurred on by the lowest and basest desires, and made slaves to them; where everything tends to misery, and no one capable of seeking relief in the way it is provided for mankind upon the earth,—it is a state of weeping, wailing and gnashing of teeth,—and I again repeat, that no greater woes could have been instituted by Omnipotent power, to augment the sufferings of the lost, than the deprivation of hope and the retention of memory. I thought of the sentence, and fury came, and with my utmost strength I cursed God, Christ, angels, devils, the lost, mankind and myself. But there was no being or creature in existence that heeded my words, or cared for my unspeakable sufferings and sorrows. It was impossible to pray, or to seek relief from any source. Friendships are unknown, and love never enters the gloomy domains of hell.

8. Following along the edge of the cloud-belt, I found a passage-way through the reef to the base of the clouds, and here I turned into it to a terrace that faced hellward, though much of it was concealed by the clouds. From this place I saw the great basin wherein lay the molten sea. Eastward, I noticed a long stretch of high mountains, that seemed to divide the molten sea region from that of the sea of fire, though the latter was at an immense distance away. In view of matters, I concluded to remain at the place where I was; perchance an opportunity might offer whereby I might effect my escape through the belt into the regions of light. Whilst here, I was compelled to descend to gather the herbage of hell that grew along the foot of the reef.

9. After a lapse of time, I saw a dark angel coming toward me from the south, and who, turning up the belt a space, espied me and came down, and after inspecting my retreat, he flew away among the clouds, without saying a word, which relieved me greatly, for I fancied that I could remain there unmolested until I might escape. But the

eye of vengeance soon found me out, for, on a sudden, a troop of border-angels burst forth from the darkness, clothed with their dreadful terrors, and, how I know not, they hurled me from the terrace to the soil of hell. Looking up, I saw them turn back among the clouds.

10. From this place, I described a course toward the mountains to find a place free from observation. In a short time I met a troop of small devils, which were about one foot in length, and they were the first I had seen of their class. These creatures differ in some respects from the small orders in the sea of fire, and along the western border. They abound there in countless numbers, and also there are countless millions of them upon the earth, as aids to the mission-angels and devils. When I came up, they began to caper and dance, and bowing with gracious smiles and tender respect. It was not long, however, before they became too familiar and tangled about my feet. I then made an effort to shake them off, but this brought them on with increased numbers, and finding the task hopeless, I was overpowered and fell. Upon this they sprang away with a deep expression of concern as to ask my pardon for their intrusion. I then started on, when they became familiar again, and I sprang among them in a passion to clear the way, but I was soon covered with them and was brought to the ground. As I fell, they flew away at a distance with loud laughs, and asked me where I had left my father, God. This taunt I could not endure, and springing among them with rage, I tried to fasten to some of them to tear them piecemeal, but they were upon me in a moment, and making no more resistance, they left. This served as a lesson from which I derived some benefit afterwards in that world of woe.

11. I now bore to the left, and before reaching the mountains I was met by a fearful-appearing angel who was on the wing, and came down in advance. He asked many questions concerning my history, which I related as briefly as possible, in a careful way; and after this he directed my course southward in a line with the mountain range, though if I preferred I could follow the mountains, as both

would terminate at the deep valley where I had passed along with the Almighty some time before. He then instructed me to cross the valley and thence over the great range, where I would enter the settled regions of hell, and where I would find angels and devils, who would take me in charge and direct my future course and what to do. Before leaving, he laid his hands upon my head, and a strange power came upon me, and with this came the power to pass along above the soil, at short distances. This angel, I afterward learned, was the chief ruler of hell, but he was not revealed as such on that occasion. I followed his directions and all turned out as he said, and I will give him the credit of speaking the truth at that time, although thereafter I proved him to be a consummate liar and deceiver.

12. Coming to the route over which I had been conducted by the Creator, memory of that event came up with all its sting and bitterness; and to get the affair out of mind, I proceeded on as fast as possible, and crossing the mountains, which were utterly barren, I descended into a valley of immense extent and entirely different in character from the regions of which I had some knowledge.

13. This region was densely inhabited by creatures of known and nameless forms—normal and omniform. They comprised different orders, classes and characters. Here were many habitations, laid out in squares, and many edifices that for magnitude and singularity cannot be described. There were many streams of a murky fluid that imparted a bitter and deathly flavor. Here I saw trees for the first time, and the fruit they produced corresponded with the herbage elsewhere. Everything was struck with a blighting curse, and desolation and misery reigned supreme. The edifices were of a dark saffron color, which is peculiar to objects in hell. I am at a loss to know as to the purposes of these structures, as there is neither day nor night as upon the earth, nor any storms to drive creatures to shelter. The light, if such it can be called, is murky and deeper than twilight, and unquestionably is produced by the exhalations from the seas of fire, the river of fire, and

from the soil, which generally seems to be of a metallic nature.

14. The creatures comprised angels, devils, the lost from the earth, and the captives; many of them were in a transformed condition, and extremely miserable and unhappy. The controlling powers had their seats in the centre of the settlements, and they exercised a fearful cruelty toward those under their charge. This spirit of oppression, however, is peculiar to the devils, who in this section had the chief management of affairs.

15. Upon my arrival, three fierce angels took me in charge and commenced a searching examination. I answered straightforward, and concealed nothing that grew out of their inquiries. They asked if I ever had the secret mark, and I replied that I was not aware what it meant. After consultation they bade me remain a while, until it was determined what disposition was to be made of me. Whilst there I was continually persecuted by the hordes, and it transpired that I had known some of them upon the earth. Here the small devils abounded in vast numbers.

16. There was a ceaseless coming and going of the higher orders, to the Court of Evil, the Angle, and the Border Coast. There were many varieties of dragons, each order being distinguished by some specific trait or outline. In general they agree as to the form and complexion. I was not troubled by the dragons in this section. There was one species here that I never saw elsewhere. They were about twelve feet in length, and gave forth no cry, nor could they speak like the others. They dwelt mostly in the trees and fed on the leaves, and seemed to prefer that class of trees that produced leaves resembling the leaves of the tobacco-plant of the earth.

17. All the creatures I saw were in a state of unrest. They were hostile toward each other, yet seemed to work together to produce a general misery, and acted as if they were in a state of abject fear and terror. They had no liberty of their own, but were constantly under the watch and persecuting spur of tormentors, who also were tormented, as one class is set against another, and there is no rest or

respite for any. The exercise of cruelty is common to all, for all are under curse. Their suffering cannot be realized by the living upon the earth. They are the slaves of their own ripened lusts, acquired upon the earth, and slaves to the lost angels and devils. Constantly in action, they perform nothing, as all is in vain, whatever they undertake. They pursue their desires as if they were tangible objects. They build and the small devils tear down. All their endeavors arrive at the same results,—disappointment, remorse and despair.

18. After a time, one of the three angels bade me to proceed to the Court of Evil, and report at the gate. Some other creatures were sent on at the same time. We started upon the journey by flight, which power I exercised to a small extent. After going some distance I fell behind, for I had not the strength to proceed above the soil only a few hundred rods at a time. However, I gained strength in time. My efforts at flying occasioned much merriment to the small devils, and when I would spring up and come down, they would cry out in derision, "There goes hell's leaper." At one time, when passing a deep gorge, a host of them cried out, "Let us fly too," and then came up and gathered at my feet like bees in clusters, with loud laughs, and I carried the wretches over with me. These small devils I denominate the chief of the lesser woes of hell. The party with whom I started, having gained distance, I never saw them again.

19. I passed through and over regions as thickly inhabited as that just left. On one occasion I stopped to rest, when a dark angel came up and inquired of my journey, and upon being apprised of my destination, he observed that he had been informed that I had been unjustly dealt with, but that I must learn to become reconciled, as there were millions in hell who had undergone similar treatment, and that the time might come when the author of the general calamity would have returned upon him what he had so cruelly bestowed upon others. I replied that it was impossible to become reconciled to the state of affairs in hell. Moreover, that I was under the operation of a determinate

and final decree, that had consigned me to misery, and had left no ground to become reconciled, and that necessity was upon me to accept whatever befell my lot.

20. He seemed highly gratified with my remarks, and presented me with a ring, which I was to present at the gate of the Court of Evil; besides, it would protect me from insults on the journey from the small devils.

21. This ring imparted a power with the conferring which I felt in the way of self-reliance, and I began to utter words as if by inspiration, and defied the Deity to exert his malice to the utmost, for I was in hell and beyond the reach of his power. When he left I took a flight for a distance and came down to a settlement, where I was immediately seized by a troop of devils and concealed in a pit, where were several creatures of the lost and a few captives. There was a pool of fire on one side of the pit with a current through it. Two of my companions were cast into the pool and drifted from view. I was taken out without explanation, and ordered to proceed on the journey.

22. I soon came to a city surrounded by a high wall. Passing through a door, I noticed that the place was cut up into squares, which also were walled around, with wide streets between them. Here were hosts of the lost; but I saw no captives. Millions of bats were chirping above and casting vermin from their wings. Besides these were countless numbers of owls, and other night birds, that were shifting from place to place in a state of unrest. Many of the creatures were in human form. It is remarkable that I was not noticed by any of the creatures I met. It seemed that they were not aware of my presence, which was a source of relief.

23. Going along one of the streets, it was suddenly revealed to my spirit that the Creator was concealed in the city, and a desire came with the notice to search for him. Acting under a strange impulse, I proceeded on, not knowing where he was concealed, and of course I could not inquire of the lost. When turning a corner I saw a niche in the wall, and was immediately informed that he was there. I soon discovered him in manifest form as man, though not

clothed with light. I went close to the niche whilst under the force of the impulse, and asked him to remit the sentence, and reminded him of the promise he made to deliver me from hell at the molten sea. He replied, by telling me to proceed on the journey, and that in the end I would learn why I had been afflicted. But I could not leave; whereupon he pointed out my course, and a bleak fear coming on, I made haste to get away. My spirit soon changed, and I hated him more than before.

24. After leaving the city I soared up, and seeing an open country ahead I entered into it, and came upon a well-beaten highway of great width that was swarming with creatures. Above, the dragons were flying with burdens, and millions of clouds of bats were hovering to and fro. These creatures are spirits, and created for the purposes of evil, and though invisible to the human eye, the atmosphere of the earth is filled with them. They emit a deathly stench, and throw vermin from their bodies and wings. Their office upon the earth, I am informed, is twofold in character: one is discharged in the way of epidemics and pestilences; the other is of a spiritual character, and difficult to explain.

25. Proceeding along the highway on foot, I met an angel whom I knew during the first term of existence, and who withstood Zephon at the time of the strife of the angels concerning the worships, and who also entertained a deadly enmity toward me. We recognized each other instantly, and a fury falling upon us, we rushed at each other in conflict; but power rested with him, and throwing me from the highway, he stamped upon me with his feet. My overthrow aroused the mirth of the small devils, and they set up a loud laugh. I cursed them when soaring up, which made them exult the more.

26. In due time I came in view of the great City of Evil, called in that world the "Court of Evil." The dome of the palace of the chief ruler appeared above the place. Before reaching the gate, several creatures overtook and joined my company, and we proceeded on together. Three angels met us, and I presented the ring, which they ex-

amined and gave to the keeper of the gate, when we were taken back a space across a drawbridge, that was not seen on arrival on account of a vapor that arose from a river of murkish fluid. They then placed me in quarters by myself. From this place a good view was had of the west side of the city. The wall was formed in such a way as to recede at intervals, leaving terraces or platforms. A line of towers stood on the summit of the wall, and these passed around with it. Presently, the three angels made their appearance, and proceeded to examine me. They commenced by inquiring into my history, and on its recital, they looked over a roll, and checked here and there as I proceeded. In this roll was recorded all the events of my life upon the earth this last term, including all the dark words, thoughts and actions. The same occurred when in Bula; but there the transactions of my life were written in a book. Everything was written down with carefulness and precision.

CHAPTER XIV.

THE REGIONS OF THE LOST.

1. Not long after the examination, one of the angels returned and conducted me into the city. Coming to the gate, the keeper stood aside, and the gate opened, and we passed in without ceremony. Proceeding a short distance, we were stopped, and my name and the names of some others there were written down in a book of a saffron color. From this, we were passed through a hall that opened into one of the principal streets, where I was struck with astonishment to witness the immense structures in all parts, and the order of their plan and style of execution. We passed between two rows of columns of saffron color of incredible size and height; and from the top of one to the other were great beams stretched, and above these there was a latticed roof in the form of elongated domes, and this was supported on pillars resting on the beams mentioned. This plan seemed to be the same in all quarters where structures were erected. The mind of man cannot realize the skill displayed, and the magnitude of these works, nor of the extent and size of the city. The creating power must have accomplished these things, for nothing else could.

2. The population of this city baffles an attempt at enumeration. It comprised the lost angels of all degrees and orders, and immense hosts of devils, from the greatest to the lowest orders, and of all dispositions and forms. Here were countless millions of the lost souls from the earth; of the misshaped and transformed; and myriads of dragons. Millions of owls, and others of the fowl-preying species, and vast clouds of bats, that for numbers cannot be calculated. Besides, there were millions of nameless creatures of all shapes that cannot be described, as there is nothing upon the earth to compare with them. The bats and owls, and others of the fowl kindred, had their abode

in the latticed dome above the edifices. The dragons had quarters where they assembled from other creatures. In some places, each separate class of dragons had abodes for themselves. In other places, all the classes mingled in common. The creatures that had not the power of flight roamed below, and many of them without restraint, though obedient to the will of the chief ruler. The angels, as a rule, had their abodes in large and capacious edifices, and the same obtained in respect to several orders of devils. The small devils classed with the masses and abounded in all quarters.

3. The din and clamor of this promiscuous population I shall not attempt to describe, for the reason that it is not in my power even to approach it in an understanding way. The judgment of the reader, in this respect, will accomplish more than what I can portray. In all this vast assemblage I failed to detect, in any instance, the least trace of sympathy, friendship or love. But their opposites were there in action with fierce energy and bitterness, though under restraint; otherwise hell could not exist as a government of evil. Everything, as elsewhere, operated to produce misery, and the lusts and passions raged without consummation.

4. Presently the guide led to a square, and in the centre of which stood the palace of the chief ruler. This edifice is of too wonderful construction to admit of description. The exterior reflected a hazy saffron light. We were conducted through a hall into a room of immense size, with an arched ceiling studded with brilliant stars. A large globe hung pendent from its centre, with hosts of flying angels drawn in miniature on its surface. The globe, I understood, represented the earth, and the stars the universe. The chief ruler was seated on a glittering throne, and facing a representation of the sun, which was clothed in gloom and darkness. When the angels entered, the pages pointed them to seats.

5. Having had many interviews with this great ruler of the realm of darkness, during the time I was in his dominions, I will here briefly describe his appearance on the

occasion stated. He was in the form of a man of the earth, and about seven feet in height. His complexion was of a dark saffron color, and his hair of a sandy cast, long, and hung freely at the back of the neck. His eyes were jet black, sharp and piercing, and his brow very high, broad and ample. He was dressed in garments of saffron color, and which were bespread with stars and jewels. He wore a golden chain around his waist, from which was suspended a small globe, the fac-simile of the one hanging from the ceiling. He wore a band across his brow of seven different colors, with a brilliant star in the centre, over which was a circle of gold. His slippers were of the color of glass, and were set about with gems, and on the borders of his upper robe was a representation of the heavens as they appear from the earth. The glance of his eyes, at times, was steady; then they seemed wild in action, as if he was contemplating some deep scheme, and was disturbed by uncertainty. In some of his glances there was the expression of truth and innocence, and in others the duplicity and dark motive of a devil. Wisdom, virtue, and goodness, with their opposites, were revealed in the expression of his features. He seemed a deity, and, in brief, he seemed adapted to the performance of all things, and prepared to meet any emergency.

6. A host of angels were in attendance on this occasion, many of whom were seated, and others were walking, engaged in conversation. With these was a large proportion of chief devils, and of that class who shared the two natures, and were called the angel-devils or devil-angels. The object of the meeting did not transpire to me; indeed, I paid little heed to what was going on, as my thoughts were chiefly occupied with what disposition was to be made of me. I was not, in the beginning, even noticed by any there assembled. Presently Satan, as he is called by mankind, struck the floor with his spear, whereupon all arose and formed into lines, with silence and precision; and when this was done, Satan left his seat, and passed along in front of each line, and occasionally stopped a moment to ask questions and receive answers. When he approached me, he

inquired if I was reconciled with the state of affairs in hell. I replied that I was his subject, and in no standing to confer with him; upon this he laughed, and said that I was at liberty to reveal my mind freely, for I was not under the restraint as imposed when I was in Bula. How he obtained this knowledge I am not aware, for up to that time I never had intimated to any creature in hell that I ever was in Bula, and divulged no region save that between the judgment highway and the border belt. He added, moreover, that no espionage would be kept over my words and actions in his realm, and that I should enjoy equal privileges with his angels, for the cause was common to all;—as all the inhabitants of hell had been wronged, they should stand on equal footing.

7. After this a conversation ensued among the angels and devils, in relation to the acts of God, in regard to his conduct and measures toward the greater part of his creatures. Endowing them with intelligence, yet without just cause, and in the exercise of an arbitrary will, he had consigned them to the worst punishment that could have been devised by Omnipotent power. That in the beginning, the creatures whom he had wronged, were willing to have assisted him in conducting the affairs of the universe, and that the sole reason that could be assigned for hurling the forces of his power against them, was their detection of incapacity on his part to conduct to fruition what he had undertaken without the counsel of the angels.

8. All of them seemed to concur that the dispensation of God toward them was unjust, on the ground that creative power could make void what had been created when a defect was discovered in the work. That he had found a defect, as he alleged, in the creation of angels, and subsequently, he had discovered a serious one in the creation of mankind, yet in his pride, preferred to war with his creatures, rather than make void the error, or to harmonize the matter by mutual arrangement. That what he had done was not agreeable to his own wishes, nor to the expectations of the intelligent creatures he had brought into existence. They said, moreover, that the creation of hell was but a stroke of

policy, to conceal his own defects and errors, and imposed upon his unfortunate creatures what himself should share or bear. They believed a restitution of their lost rights was feasible, and would be brought around at some favorable juncture, notwithstanding the report that they would undergo a change and be consigned to eternal punishment.

9. After this affair I was assigned a place for a temporary abode, near the gate, to await further instructions. And I had been in this place but a short time, when seven angels made their appearance, when one of them suddenly changed and revealed himself as Satan, as he appeared at the assembly just mentioned. He then, in a quiet and sociable manner, inquired if I was willing to accept him as God, and yield obedience to what he commanded. I replied that God cast me into hell without any just cause, and that himself had broke off from the covenant between us, and that prior to this I had entertained the highest regard toward him, and had cheerfully accepted his rule and supremacy, when I was permitted to entertain such feelings of affection and respect, and that my services in the cause of justice and right, at different periods of the history of mankind, had been cruelly requited by desertion and subsequent consignment to hell, and that in all sincerity, it was not in my power to comprehend why he had treated me in such a manner, and moreover, that under the then present state of affairs, I had good reason for believing God to be my enemy, and in view of all the facts in the case, and the sufferings I had and then endured, I renounced my allegiance to God, and willingly transferred the same to the chief ruler of hell.

10. This reply seemed to have been received with satisfaction by all of them, and which was manifested in their conversation in a manner of expression that I could not understand. One of them then made a suggestion, when Satan stepped forward and pressed my forehead, and seemed disappointed in his expectation. He then breathed upon me, and not being satisfied he asked if at any time I had knowledge of a secret mark having been placed upon me. I replied, that if such had been the case he would have

known it; that if God had bestowed it, he also might have taken it away, and that the circumstance of being in hell ought to be proof on the score that I did not at that time possess it. He then remarked to the others that my conduct in Sconis was not regular, and that as priest of Zephon I had sacrificed to God, when under command to offer up to Zephon, and that this departure seemed inconsistent and inexcusable, on the ground of the knowledge I had that Zephon was restored to his rights, when he was released from hell. Turning to me, he went on and said that I had been tried on many occasions, and that when the opportunity came, I would turn the tables on him and his ministers, by yielding the honors of the sacrificial worship to God, and not to himself. To this I replied, that what had transpired in ages past ought not to be mentioned, as it might be possible that I then was suffering for what I had done on the occasions to which he alluded, and that he should be satisfied with my avowed allegiance to him.

11. He then said that he apprehended that I was addicted to speaking of things, with regard to truth, which, if such were the fact, was offensive, and that in view of the manner God had treated me, I should adopt a contrary course, save in subserviency to some purpose whereby the scheme of God might be thwarted. I answered that I preferred to follow my own choice, though I was anxious to injure Christ, if possible, from pure vengeance for the wrongs I had suffered; if not possible, then to abide my lot, and serve the ruler of hell, who could not inflict any punishment upon me above what was decreed.

12. Satan then inquired if I had memory of the transaction at Jerusalem at the time of the death of Christ, how I had accepted his offer, and yet assisted at the crucifixion. I will explain this matter here, though it belongs to the fifth period or term of existence. A few days previous to the crucifixion, I received a ring from Christ, and going to Jerusalem with some guards (at that time I was in the service of the Emperor), I met, as I supposed, an angel of light, who informed me that he had been sent to exchange rings, as I had received the one intended for another

person. I replied that I wanted assurance, for it seemed impossible that Christ could make such a mistake, under the instructions he had given me in connection with the ring. He then said that he would return the next day with the assurance I desired, and left. On the following day, when on my way to a village situated a short distance from the city, I met a creature, in form like a man, and who, in a peremptory manner, demanded the ring. Asking for his authority to make such a demand, and how he had knowledge of the ring, he instantly flew into a passion, and changed form to that of a devil, and rushed upon me with deadly fury, and with the intent to take the ring, and otherwise to injure me. In the struggle I was overpowered, but fortunately, and for some reason unknown, he suddenly sprang away and disappeared. In my judgment, he was driven off by some invisible being, or at the secret command of heaven.

13. Going on, I met the angel, who informed me that the matter had been arranged, and that I should retain possession of the ring for a time, but that it was enjoined that I should join in an insurrection to establish Christ over the city; and then he asked how many of the soldiers I could invite to join in the measure. Believing him to be a true angel, under commission, for there was expectation of a change of affairs in the government, I replied that two hundred and fifty was the number, in my judgment, who could be safely trusted; whereupon, he placed me under oath, with instructions to discharge the same to the soldiers, and be prepared when the emergency arose. He then left, and I proceeded as he advised; and were it not for the apprehension of Christ, shortly afterward, the soldiers and myself would have been involved in trouble that would have brought on our certain destruction; and I was not fully apprised of the deception and the true character of the angel, until the morning of the crucifixion. This angel was Satan, and he imposed upon me in disguise as an angel of light; and, under the circumstances, I believed that I was absolved of the oath to assist him. The devil that made the assault belonged to one of the controlling orders,

and I saw him shortly after my arrival at the Court of Evil.

14. At the time of the crucifixion, I was not apprised of former terms of existence, for if memory had revived knowledge of that fact, I could not, perhaps, have been deceived as I had been, nor have participated in the affair that ended with the death of Christ. My action in that affair, beyond all question, was superinduced by decree, as what I done was expressly enjoined by Christ. The circumstances are as follows: Fifteen of the soldiers were detailed to crucify the condemned, and twelve of these performed the manual work, under the direction of the remaining three, who were officers. The cross of Christ consisted of an upright beam about seven feet in height, and this stood in the centre of a platform about five feet square and about fifteen inches high. The cross-beam above was fastened to the upright beam, about ten inches below the top.

15. When we went up, the crosses were fixed in their places, and the masses of people kept back by the soldiers forming a circle around. There was a basket on the ground on the north side of the cross of Christ, which contained a hammer and several large spikes, or nails, about the size of the twelve-penny now in use, and these were tapered to a sharp point. I stood near this basket when Christ was brought within the inclosure by the guards, and they left him on the north side, between the cross and myself. Presently, two of the detailed soldiers took him around the body and lifted him upon the platform, and then carried him to the east side of the cross; and when he was properly adjusted, he turned his face toward me, and bade me to "proceed and drive a nail through his left hand against the cross-beam." I replied, that he never had done me any harm, and I preferred not to do it. He then replied with these words: "It is necessary that you do as I request." I felt the force of his words, and, with a heavy heart, I took up the hammer and a spike, and raising his left hand, I drove the spike through it, firmly into the beam. He gave two groans when this was done, and the

blood jetted forth into my face and upon my garments. Thus was he crucified, facing the east, and in the manner here stated.

16. When I had explained the matter to Satan, he asked if I had seen Zephon since my descent into hell. I said that I had not, and that I had no desire to see him. He replied that I must visit him, for as God had inflicted punishment upon us both, that it was probable, in view of the matter, that Zephon and myself might become reconciled. I said that if he commanded me to visit Zephon I would do so, otherwise I would not, for Zephon's sin was his own, and that I was not aware I was consigned to hell on account of sin, but by decree, and for reasons known only to God; and that if sin was upon Zephon and not upon me, there could be no reconciliation between us. He then rejoined, that I should visit Zephon at all events, and added what before he had said in substance, that he was apprehensive that the matter of truth had taken such deep root as to render me an unfit subject for hell. Upon this I coolly informed him that I had no preference for hell; that God had sent me there, and that he (Satan) was powerless to drive me out, which, of course, if it were possible, would meet my approval; but as matters were, I was his subject of necessity, and not from choice; that I was satisfied that both the ruler of hell and the ruler of Bula were tyrants, and that I was forced to be subject to the one under whose jurisdiction I lived.

17. He then assumed a threatening attitude and replied, that notwithstanding my misfortunes I was very bold, yet I was in his power, and that he could transform me if he so desired. This was false, for he knew that God had not given him that power over me. Concerning this matter, I had been apprised, before leaving Bula, that I was consigned to hell by decree and not subject to transformation; hence my view rested on the decree and not the promise, which I could not believe, though I did not fear the power of Satan, and so informed him and defied him. He then asked if I acknowledged his supremacy, whether I was not under obligations to worship him as supreme ruler. I an-

swered that I acknowledged him as supreme ruler over the kingdom of evil, and that I would obey him of necessity, but not worship him, for rational worship could not be rendered without hope of future considerations that were favorable for good and not evil. Upon this he smiled, and remarked that I needed some twisting before I could accept his rule with pleasure. I replied, that in my judgment it was as easy for supreme powers to assist creatures as it was to afflict them. That if creatures had not been created they could not suffer; consequently, responsibilities lay with creators and not with creatures. That if he twisted I would not worship him, for he was the chief ruler of evil, and God was the author of my troubles. He then inquired whether, in my judgment, I believed Christ would overcome in the end, according to the prediction extant in the universe. I replied, that it being no concern of my own, I felt little interest in the matter; consequently, my judgment could be of no value to him; and that I was anxious for action, and not to speculate on future contingencies. Here the interview ended, and giving me a spear, and a skirt for covering, he ordered me to repair to the Valley of Zephon, and report on return. As a rule, garments are not worn by the inhabitants of hell. The angels, however, wear them, and some of the higher orders of devils. They are simply the badges of distinction, and not for other purposes. The one Satan presented to me was of a singular texture, and was interwoven with different changeable shades. It was girded at the waist and fell to the knees. Besides this, I had a sash, that passed over the right shoulder and knotted at the left side. The higher angels wore emblems besides their garments, but these belonged to the seven ruling powers, there being one emblem to each of these orders. The emblems were symbolic.

18. Learning the route, I was passed outside, and soaring above the mist, I flew to the highway leading into the valleys. Following this until it divided off into numberless routes, I came down and went along on foot. The depression of the region made it difficult to see the exhalations of the sea of fire. At last, coming to a far-stretching

plain, I lost the bearings altogether, but without regret, for it was of little concern how or where the journey terminated, for hell was at both ends and along the route. Going to a ridge to rest, I noticed many droves of the small devils skipping over the plain like grasshoppers.

19. Whilst reflecting, and bewailing my unhappy state, a troop of these creatures came up in their usual way of politeness, and asked if they could be of any service to me. Knowing their character, I sprang away from them to the plain, but they followed and gathered upon me like bees, and threw off their stench in a manner unendurable, and I struck and kicked at them, and tried to get them in my hands to tear them piecemeal. They soon overpowered me, and giving over resistance, they sprang away with expressions of innocence, as if no harm had been done. One of them still remained on my shoulder, and whispered in a taunting way, that set me in a rage, "Come, let us go to Bula!" The horde were upon me again, when I made an attempt to grasp it, and falling, I told them to have their own way, whereupon they left. This was the last conflict I had with this class of tormentors.

20. I was just preparing for a flight when I heard a fiendish laugh behind me, and looking back, I saw Satan near the ridge with a broad grin upon his face, and I sent the spear at him with lightning speed. Had he been mortal, earth and hell would have been rid of that monster that moment. He vanished when the spear came.

21. It was evident that I could not avoid espionage in hell. Here was proof of Satan's character, and all the inhabitants there shared his nature. There was not a place to rest, for evil reached to every point. I deeply regretted my existence, and cursed God for giving it to me. But this was useless, for what could a suffering creature expect from a merciless tyrant? I was hedged about with no way of escape, and with devils here, there, everywhere, to distress me. Being a creature of curse I had no rights, and my oppressors were stronghanded.

CHAPTER XV.

THE VALLEY OF ZEPHON, ETC.

1. Leaving the plain, I entered into a region greatly depressed, and forming, as it were, a large basin, skirted by surrounding elevations. Here the features were changed, and presented the most agreeable section I had yet seen in hell, notwithstanding its low situation. It was thickly studded with hills of mound shape, with numerous narrow valleys cutting among them. The trees were different from those elsewhere, and in general the region was superior to any that I had seen to that time, or thereafter saw. At first I saw no creatures of any kind. The impress of curse and woe, however, was here as elsewhere. The atmosphere was dense and sickly, and imparted a singular dread, and gave oppressive sensations; and the fearful silence that reigned there inspired unusual terrors that I could not dismiss. Above, were saffron clouds floating in various directions, of strange, portentous shapes, and which I cannot describe. They revealed a meaning that filled me with horror; and the recollection of what I saw and experienced on that occasion, inspires a trembling fear whilst writing the account. I could not look upon them but for a moment, for the reason of the terrible apprehensions and forebodings they inspired, and which did not proceed so much from their ominous shapes, as from the meaning they revealed, which seemed to be the burning anger of Deity.

2. This was the Valley of Zephon, but I call it the Valley of Signs, for what I witnessed there pointed to matters upon the earth, hell and Bula; to events that have passed, and to those to transpire in the future. I find it too difficult to write of all that I saw there. Going on, I came upon two of the lost from the earth, and with the stamp of curse upon them. Reciting their history, I learned that when upon the earth they officiated as priests and kings of the old idolatrous worship.

3. From them I learned that that section belonged to the Valley of Zephon, and they pointed to a space beyond in such a manner as if I would find him there. Leaving them, I came to a cluster of trees, and tasted their fruit, which agreed with that elsewhere, save that it had a sickly flavor, similar to the sensations produced by the atmosphere. Beyond these, I saw a large dog standing with his head toward the east, and I noticed that he would raise his head and bark at regular intervals. Passing around to his front, I approached as far as prudence would admit, and took a view of him. He was of large size, and of a dark brown color. His bark I judged to be about ten minutes from one to the other, and there was but one bark at a time. His eyes were terrible in their expression, and gleamed with suppressed fury and anguish, as if he was under unwilling restraint, and was foaming with impatience, and desirous to break away from his place to perform mischief. But he was immovably fixed, and had freedom only to move his head and bark.

4. Gazing at him intently for a moment, I was amazed to recognize Zephon, the object of my journey and search. There was no mistake in the identification, for he was revealed as the unhappy angel whose worship I had conducted in Sconis. I then spoke to him, but he had not the power to reply, and as I stood on the line of his vision, his eyes began to flame horrors, and I turned away under deep apprehensions of danger. He paid no heed at my departure, but kept up his bark as usual.

5. This was a dreadful moment. A share of the spirit of that transformed angel rested upon me. I also bore his name. His threats concerning me had been consummated. He had pursued me with the hand of vengeance, and had submitted the restitution of his rights to God, who had consigned me to hell under decree; and Zephon, also, was there in a transformed state. These things produced a harrowing distress, and I fled around a hill to get away from a view of him.

6. When Zephon was taken from the earth before the deluge, it was unknown to the angels as to the disposition

made of him. Some years ago I obtained information that he was immediately consigned to hell, and was released after the deluge, about the time of the blending of the sacrificial and astronomical worships. After a lapse of time he was again returned to hell; then was permitted to come to the earth a short time before the Reformation, and intermeddled with religious affairs until about the middle of April, A. D. 1861, at which time he was deprived of power, and placed in hell in a state of transformation for four years. He was transformed as a dog, which was his symbol of worship before the deluge, and fixed in one place until the middle of April, A. D. 1865, when he was released and resumed his form; but he has never visited the earth since that date. From what I have been able to glean of the history of this angel, it appears that he has roamed over the earth for several centuries, unchanged in his character, spirit, and intent. Clothed with power from Satan, he has labored to overturn, or bring under prejudice, the religious systems, or beliefs, that have originated since the introduction of Christianity. His system requires a specialty to distinguish it from others, but he did not attempt during his last term upon the earth to introduce a worship to himself. His aim seems to have been to improve the existing religious establishments in his own way, and strenuously contended for the same in his controversy with the angels of light. He exercised some control at the Reformation, and has figured in many of the sects since that event. In this work he had allies, but the most of the angels of darkness withstood him, and brought around much of the disorders of the sectarian system. He is the only angel who introduced the power of emblems, but this he done to oppose the mission angels, who resorted to impostures and frauds to delude mankind.

7. Being positive in character, he would destroy rather than yield, and seemed to be spurred to efforts by resentment and disappointment; yet, he inspired purity in manners and sincerity in devotion. He favored mysticism above other things in religious matters, which spirit separates itself from others as being purer. Having knowledge

of the operation of the seven Spirits of Light, he never presumed to interfere with them, but preferred to operate where men introduced their own views as essential to worship, which, when mixed with revealed truths, laid ground for Sectarianism. He believed that he had the power to reconcile all religious differences on his plan, no matter whether he accomplished it by fire and sword, or by milder means.

8. For some time before the late civil war, Zephon set his influence against the North, and with others laid a scheme to divide the government into three parts, to serve as checks and to prevent disturbances, that in the end would result in mutual strife and bring around the destruction of the religious sects, and open a way for his own system of religious discipline. In this he went beyond his limits, and was transformed and fixed in place at the very time the civil war broke out, and was released the very time that it terminated.

9. Zephon operated with the dragon-angels, in some particulars, though they never were on friendly terms. He assisted them, in his peculiar way, in fomenting troubles in the religious orders without regard to their claims and offices. He resisted with zeal those angels who deluded the human race with the doctrine of Spiritualism, and threw his power into the scale with the angels of light, and though they could not recognize his services, he did not expect it of them, nor would he recognize them as the ministers of the Atonement in their opposition to the system. His chief fault seemed to be presumption and unbounded ambition, and derived a pleasure in opposing those angels who practiced frauds. He acknowledged the seven great spiritual powers of Christianity, but regarded with unqualified contempt, Sectarianism, and the fraud of Spiritualism.

10. When I left Zephon a fearful terror fell upon me, and I fled to a hill for concealment. Here a sign suddenly appeared in the form of a scaffold-work with seats upon the floor, and I ran to it and occupied one of the seats, hardly knowing what I was doing. In a moment a woman

appeared, clothed in stained and foul garments, and revealing in her features deep and ominous expressions of anguish and grief. The woman was a representative character of the earth, but for good reasons I forbear to enter into any explanation of the matter. She came and seated herself at my side, when there fell a voice of alarm, and a distress falling, I sprang down and fled some distance, and stopped to ponder the situation of affairs I was in. Whilst at this, another sign burst in view among the saffron clouds above, and this was a representation of the moon draped in gloom and mourning, and shedding huge drops of blood. She was surrounded by the portentous saffron clouds, that floated toward her from several quarters. Suddenly the moon split in twain, and one half drifted to the north and remained in a fixed place; the other half floated to the south, and found a resting-place, and this and the other seemed to be in trouble, and were dripping blood. Presently the southern half divided into two quarters; one quarter remained stationary, and the other rolled westward, and stood about forty degrees above the horizon. When this was done, a large and dazzling star rose in the west, and took its position a few degrees below the western quarter of the moon. This was followed by the sudden appearance of a fearfully large comet with an immense train, coming down with great velocity from the southwest canopy of hell, and it shone brighter as it approached, and nearly obscured from view the western quarter of the moon. The star then began to grow dim in luster and to tremble. The comet came nearly down, with fearful and threatening aspect, then suddenly turned from its course and passed away from view.

11. Afterward I made inquiry concerning this sign, for it disturbed me greatly, and the information I obtained was from the angels, which I will relate without expressing any opinion of my own. According to them, the moon represents the government of the United States, and this government will be divided into two separate governments; then, after this has been accomplished, another, or a third government, will be established on the Pacific coast. The star,

they said, signified the advancement of liberal principles, under the government of the west, and that the comet denoted a great leader or chief, who will inspire apprehensions of alarm, but will pass away without inflicting serious injury. At the time these things transpire, a general war will open on the continent, extending from east to west, from north to south; and will be unparalleled for slaughter and bloodshed, and in which the hosts of hell will be engaged.

12. Many other signs I witnessed here, that I forbear to relate, as their character is such that I cannot describe them; besides, I am confident that no mortal upon the earth could understand them, were it possible to write out their description. It is difficult to explain a spiritual meaning with pen; however, I will mention one that contributed to hasten my departure from this part of Zephon's Valley. Not knowing what course to pursue to return to the Court of Evil, I wandered about to find some creature to direct the route, and whilst on this search I sat down near a cliff, and was bemoaning my unhappy condition in hell, when my attention was directed to a foul creature merging in view at its base, and, catching the glance of its eyes, I quickly detected a devil; whereupon, I rose up to go away, when the devil began to enlarge his form, and then rushed forward in the shape of a terrible dragon, and one of the most fearful I had seen. Spreading his wings above me, he spoke in a menacing manner, that I had come to hell as a spy, and, as a minion of God, was unworthy the confidence of any of the creatures of hell.

13. I was greatly frightened, but had the courage to reply that I was not aware of having done anything in hell to arouse such a suspicion. He then said, that the facts had been gathered up and the proof conclusive, and that he intended to take me away to a place of torment. Then throwing his forearms around me, he rose upward. My spear had fallen at this moment, and I was left without defense. As he pressed me closely, I began to sink away, and how it occurred I am not aware. I called upon God to assist me; upon which the dragon descended to the ground,

but did not release me. He then brought his tail around in such a way as to wind it around me two or three times, insomuch that I could not move, and then went up again. In this extremity I did as before, by asking God to render assistance, and the dragon came down in great rage, for he seemed to be powerless when I mentioned the name of God. He then closed my mouth by bringing the extremity of his tail over it; but I was enabled to petition in spirit, just as he made the attempt to go up, and at this moment there suddenly appeared a creature in the form and appearance of a young man, who stood close by, facing the east, and holding a drawn bow with an arrow set, and in the act of letting it fly. When I made the petition, he held the bow and arrow with his left hand, and with the other he handed me another arrow that he drew from his quiver, without turning his face from the east. I took the arrow as the dragon went up, and struck him under one of his scales with it, whereupon he cried out and began to sink; but recovering his strength, he pressed me more closely, and I made another blow, and drove the arrow through his tail, which he quickly unwound, and came down and let go his hold, then flew off with terrible shrieks and cries, taking the arrow with him in the place where I had placed it. The young man had disappeared when I was released.

14. Being filled with fears I was anxious to get away from the valley, but in the confusion, superinduced from what I had witnessed, I had lost entirely the bearings, and was just on the point of soaring up to find a high mountain, for the purpose of obtaining them, when an angel came down and bade me follow him. We went up together, and he led off to the north, as he informed me, and in a short time we descended into a large valley, densely inhabited by the creatures of hell. This section belonged to Zephon's Valley, but it lay on its northern extremity. In this region were congregated a vast host of angels, devils, and other creatures, who were in communication with the earth, and were called the mission-angels and devils, or the ministers of evil. They comprised members of all the orders in hell, and were set apart for a term to this business.

Mingled with them were the dragon-angels and dragon-devils, and many classes of the lesser devils, at present so numerous upon the earth. I was informed that some of the superior orders here were assigned duties to other parts of the universe, exclusive of the worlds under the forces of the sun. Their passage to and from the earth, there is reason to believe, is by some way other than by the "Entrance-way," through Northwest Bula, and I was never able to learn anything concerning it.

15. It is the work of these creatures that produces the disorders, evils and woes incident to the human race, and each order has a certain line of duty to follow, and a separate mission to perform, and in which they are assisted by countless hordes of the inferior devils. Here were the leading angels of evil, called the dragon-angels, who held their jurisdiction upon the earth, and exercised power in systems of government, civil and religious, and incorporated arbitrary demands contrary to the confidence required in the provisions of the Atonement. They are the foes of liberty and of the peace and welfare of mankind, and in most instances the authors of discord and war, and foment jealousies in the religious orders, and stir up contentions and discussions on religious subjects, that mankind are not competent to reconcile, and were it not for the operation of the atoning forces, they would have long since wasted mankind from the earth. The spirit of these angels very often rests upon men, and the same obtains in respect to the spirit of other orders. The prime object of this is to introduce strife, and the destruction of human lives. All doctrines or teachings contrary to the purposes of the Atonement and the redemption of mankind, are instigated by these dark powers.

16. The dragon-angels are the highest order of beings that visit the earth. They are not allied to the dragons, nor in the least do they bear any resemblance to them in form or character. The dragons, like the devils, are a distinct class of creatures and created for a specific purpose. They agree only in exactions and persecutions. Strictly speaking, the dragon-angels and the dragons are not tor-

mentors. They control, and the devils obey them by the operation of their own nature. The devils were created in a state of condemnation, and as necessary to the death estate; consequently, they are not fallen creatures as the angels. Their mission is to work evil, and they cannot do otherwise. They are grievous tormentors, and when blended with the spirit of man, by decree, in the state of death-affinity, it increases the woe of the spirit, though the devils suffer punishment with it.

17. But there are many other classes who are inimical to the welfare of man, and who aid the others to promote woes upon the earth, other than those introduced by the superior orders. Many of these interfere in church matters to a considerable extent, and are the source of many of the disorders incident to religious societies, in respect to matters beyond the understanding of man, such as the mode of baptism, regeneration, election, predestination; the head of the church on the earth; the nature of the soul, or spirit of man; the state of the lost; the sleep of the soul, after the dissolution of the body, to the restitution; the end of the unregenerate as final at death; the extent of salvation, universal or specific; the trinity; Christ as man, or as God manifest; the personality of Satan, whether a symbol or myth; the resurrection, and other subjects that conceal from mankind the true purpose of the old sacrifices; the Atonement, and the relations of the life and death estate.

18. From these proceed the doctrine of Spiritualism, a system of error that obtains a footing among men, for the want of a proper knowledge of the source and cause of spiritual manifestations. From the earliest ages it has been believed that a correspondence is kept up in some mysterious way between mankind and the invisible creatures of another state of existence, and the belief still holds its place with a large portion of the human race, in the form that the souls of the departed return and communicate with the living of mankind.

19. There is ground to believe that beings of another state exist upon the earth in an unseen condition, and that

they have their offices here; but that these visitants are the souls of the departed I positively deny. Setting aside the impositions practiced by many persons, I repeat that the manifestations of Spiritualism, so called, are produced by devils, and that the communications proceed from these, and not from the souls of the departed. The souls of the departed never return to the earth, but they are kept in reservation in the world of which I write; nor is it possible for them to return, until the restitution, save in some instances when it has occurred under command of God, and in these cases they were not permitted to communicate in the sense as claimed by the adherents of the doctrine. These devils, as a rule, are under the control of the condemned angels and the higher orders of devils, and they exist upon the earth in countless numbers, and enter into every relation of life with which man is concerned. They have power to appear, and dissolve at will, and to pass into and out of mankind as freely as they can through the air; and from the cradle to the grave they follow the human race, engaged at their work of mischief; and all the evils incident to man, whether of the mind, spirit, or body, are superinduced by them. Those upon the earth are of very low and filthy orders, and a consummate tribe of liars, full of evil, deception, and fraud. They exercise a small portion of prophetic power, and also have the power of representation. It is dangerous to correspond with them in any manner, and those persons who do so will suffer thereby, as they deal with beings who are their deadly foes of necessity, and who have power to deceive, ensnare, and destroy.

20. In order to elucidate this subject more fully, it will be material to state, briefly, the condition of the condemned angels and the devils in hell, and the object and purpose they have under decree, in view to the introduction of the doctrine of Spiritualism upon the earth, to delude all persons not under seal, and to prevent them from accepting the terms of the Atonement; and this relation does not include all the orders in hell, as many of those abiding at the Court of Evil, and scattered elsewhere over the region, hold jurisdiction in matters that relate to other concerns;

whilst many of those in the Valley of Zephon seem to have been collected and assigned to this very work. Moreover, it will be necessary to determine the meaning and import of the terms life and death, the state of hell, and the consequent rage and fury of those powers toward God and the human race.

21. Many of those angels who were confined in hell before the creation of man, and were permitted to roam at large after that event, and many of those who were sent to the earth as teachers, between the creation of man and the deluge, and who were condemned for presumption, are settled in this valley, with power to pass to and from the earth in the discharge of the duties assigned them. They are not, however, exclusively confined to this quarter, as they have permission to traverse the region of hell, and to those parts of the universe where they are not restricted a passage. Their abode, for a term, is in this section, at the expiration of which their places are supplied by others. There are some of them, however, who are deprived of liberty, and many of whom are confined to certain places, or spots, and chained in their normal or in a transformed condition. Though the dragon-angels are distributed throughout the regions of hell, there are quite a host of them here, and share equal privileges with others in respect to liberty, and in the missions to the earth. As these angels were not seen upon the earth before the deluge, it is probable that they were consigned to hell before the opening of the history of mankind, and were permitted to come to the earth after the deluge to interfere with the worships, and in many instances to set up their own. This fearful order of angels are not permitted to roam over the universe, but are strictly confined to hell and the earth, and they are the deadly foes of mankind.

22. I saw one of these angels who had undergone transformation into the form of a huge serpent, and was fastened in a vice that was deeply sunk in the soil. His keeper was an angel, who had been an enemy when they were upon the earth. When he saw me approaching, he made an attempt to conceal his eyes, by hanging down his head, as if under

a pressure of shame. Finally he looked up and revealed an expression of the deepest compunction and sorrow, and as his speech was taken away, he signified by his motions that he solicited my sympathy and assistance in his liberation. This he knew was impossible, and I so informed him, and turned away, and inquired into his history of his keeper, who informed me that the transformed angel formerly held jurisdiction in Mexico, for a period prior to, and up to the time of the invasion of Cortez, when he was dethroned by the dragon-angels, who presided over Europe at that time, and that he had been consigned to hell by decree for punishment. I then went back, when his eyes began to dart the lightning of hate and fury, and a fear arising, I withdrew. I gained other information to the purport that he came to the earth with others of his order about the time of Alexander the Great, and afterwards held jurisdiction over the kingdom of evil, under the Roman Empire, and exercised great power in the way of harm upon the earth; hence his punishment in the manner related. This angel introduced the sun worship in Mexico, requiring the sacrifice of human beings. As Mexico was settled by colonies from Sconis, this must have obtained before this angel assumed sway, and it is probable that he systemized what was in practice before his arrival. The sun worship of Mexico, with the exception of the human sacrifices, was the same as that at the City of the Sun in Sconis. There, human sacrifices were not resorted to only upon great perils and emergencies. It was practiced annually, however, along the coasts.

23. In respect to their operations with mankind, they act as a unit, yet, seemingly to human view, their workings have the appearance of antagonism, whereas, it is the result of their purpose and collusion, and the differences and hostilities lie with that class of the human race not under seal, and who are willingly their subjects. Nor is this exclusively confined to the class in question, for they also tempt, perplex, baffle, and persecute those under favor, who are relieved only by the hope arising from the atoning forces. These invisible powers insinuate themselves into

all the affairs with which mankind has to do. Some of them labor among the refined and enlightened classes, and others of them prefer the soil of ignorance and superstition, and exercise their powers against the advancement of learning, civil and religious liberty. In a word, there is nothing upon the earth that is free from their pernicious workings. They operate chiefly in the heart or spirit of man, and instigate quarrels, and spread abroad the atmosphere of ill-will, hate, and malice. It is not inherent in man to entertain these things, nor that of prejudice and envy. Prejudice they exercise as a leader to evils that follow, and this is the breathing of devils.

24. The power of the dragon-angels has been declining for some time, but has been substituted by other forms to deceive the human race. Spiritualism is one of these forms; yet this is not exclusively new, but a modified expression of the old oracular worship. Though dethroned, many of these dark powers still act by sufferance, and are very vigilant in deceiving, perplexing, and oppressing mankind. Here, also, were many angels who were permitted to return to the earth after the deluge, and who set up their worship that continued for a long time, and the remains of which are to be found at the present time in various parts of the earth, though the power inherent in them has long since been withdrawn. Many of these assumed the names and offices of those who ruled before the deluge, to meet the desires of mankind, who had retained a memory of them by tradition, passing down to this side.

CHAPTER XVI.

ACCOUNT OF THE ANGELS, ETC.

1. Besides those mentioned, there are many of the angels and spirits kept here in durance who had not offended by claiming divine honors, but had transgressed in other ways. These have power to exercise hope, founded on the promise of Christ to them after his death. Notwithstanding the assurance of their deliverance at the restitution, they derive but little benefit from it, as their sufferings and sorrows seem to swallow up all considerations of submission and trust. Moreover, being conscious of their relations to the Atonement, they question the promise; for the Atonement, only embracing the human race, could not avail them, for the reason that they were not capable of receiving its benefits. Besides, the hope arising from the sacrifice pertained to mankind, whereas with them it arose from the pledge. As their knowledge keeps alive the memory of their offense and consignment to hell, they even doubt the efficacy of the hope of the pledge embraced by decree and not by the sacrifice of Christ, and it is a source of distress to them. This class never visit the earth. They were retired in their habits, and in manner sullen and fearful.

2. These excepted, the hostility of the others originated in their expulsion from their inheritances, and the creation and advancement of mankind to the privileges formerly their own; or in other words, they being supplanted by that class of the human race who are under the bestowment of life, which I will endeavor to explain under the difficulties the subject presents.

3. All sentient beings, whether angels, devils, or mankind, were originally created for a never-ending state of existence, and all the human race are in a state either of life or death. All those under the operation of the forces of the Atonement are in a state of life, and all those not

under those forces are necessarily in a state of death. This state of life is a bestowment, and without this there would be but one state, namely, death. The dissolution of the body does not affect the man, for the spirit of man is the man himself. The separation of the man from his body is called death, after the manner of speech, whereas it is not death, but a change, and does not relate to death as a state, nor is it taken into the account, but applies to man's relation with the earth-life, or animal existence. Death, as a state, commences at birth, and passes to the restitution, and has no reference to the dissolution of the body. This state is called the first death. After the restitution, it enters upon another state, called the second death, and this is the condition of mankind under this estate.

4. Life does not relate to man's brief term of existence upon the earth, but dates from its bestowment, and is called eternal life, in contradistinction to the earth or animal life. For instance, a man lives under the earth-life, in a state of death, for a term of forty years, when there is bestowed upon him this eternal life; then, here, dates his birth to life which will continue forever, leaving his forty years of earth-life entirely out of the arrangement. This state of life is not disturbed by the dissolution of the body, but at that change the spirit of man, or the man, is conveyed to the world of which I write, and kept there in reservation until the restitution, at which time the compact between the spirit and body will be re-established under the relations of a purely spiritual character, and will not again be susceptible of changes, ills, and disorders. Those under the death estate will be continued subject to the compact under the second death estate. The promotion of man from the death estate is called the first resurrection, and his further promotion, at the restitution, the second resurrection, at which time the compact will be perfected.

5. All those under the estate of death, beyond the earth-life, cannot enter upon the relations of the life estate, for the reason that the two estates are opposed, necessarily, the one to the other. Hence, the bestowment of life upon man promotes him to the place from which the angels, by

their presumption, fell, and were reduced to the very estate of death from which man was promoted, and it is this that inspires their hostility toward the Creator and mankind.

6. Hell is the common receptacle of all creatures under the estate of death, whether angels, devils or mankind. Hell will be destroyed, or under a change, in respect to its present form and relations, and this will be done by fire, which will utterly consume and make void its land formations. When this transpires, it will terminate the term of the first death estate, and all its inhabitants will pass to and under the second death estate, and be prepared to dwell in the great ocean of fire forever. This event follows the restitution, and when the compact of the body and spirit is completed as to the lost. In respect to the disposition of the captives at that time, the reader is respectfully referred to the closing scenes of this volume.

7. Between the angels and the devils there is a difference, though both classes are placed upon the same level. The angels are a fallen and condemned race of celestial beings, whereas the devils are not, as they were created as incident and necessary to the death estate, and could not transgress, consequently are not under the condemnation of the angels. As their creation was for the purposes of evil, they essentially are evil, and cannot be otherwise, and whatever they do, they perform of their true nature and of necessity. This, however, does not include those angels and men who are made devils by decree, for these partake of both natures, and are classed with the condemned. The devils are subject to the change after the restitution, and will pass to the second death estate with the angels and the lost of mankind.

8. The first man was created in a state of life below that of the life estate, but subject to a change and advancement to it; and had he remained in innocence, he would have entered upon it in accordance with the original design. But as he transgressed, he fell to the death estate, on a level with the condemned angels. Here the redemption hope followed him, and he was permitted to rise from it to the life estate, passing beyond the state in which he was created.

His transgression, however, passed to his descendants, under the death estate, with all the incidents of penalty and hope, but they did not transgress after his manner, for they never were in the state from which he fell, although his transgression worked upon them. Nor were they guilty of his sin because they were born under the death estate, and he created in a state of life, for the evil could operate only under the death estate. Hence, it is impossible for mankind to sin after his manner, for no man is born in the state in which he was created. Were it not for the operation of the atoning forces, which were placed in action on his behalf, he would have remained forever under the death estate.

9. But the angels transgressed after his manner, some before and some after his creation. However, with this difference: the angels had superior knowledge when they transgressed, whereas he had it not as them; yet he had a sufficiency to produce the guilt that reduced him to their level under the death estate; and had he possessed the same measure of knowledge as the angels when he fell, the Atonement could not have reached his case, and himself and his posterity would have been forever lost. But as the measure of knowledge was unequal, they were permitted to recover themselves, which privilege was denied the angels.

10. The sin of these angels that consigned them to the regions of hell, was their presumption and disobedience committed a long time before the creation of man, and subsequent to that event, by assuming divine prerogatives when upon the earth in the discharge of duties assigned them. The first class, it appears, left their inheritances against positive instructions, and went upon expeditions throughout the universe, from motives of curiosity, and which, at the time, they thought to be no offense, and were not made aware of its enormity until their return, when they were driven into hell. And to increase the intensity of their punishment, their inheritances were set apart and held in reserve for a portion of that class of the human race who are placed under seal, and to whom they will be given

after the restitution. As it regards the angels and spirits under hope, I never could learn anything of their history; moreover, I never had the courage to approach them.

11. This being the condition of the lost angels, and they seeing all lost, their chief aim then was to injure mankind, whose creation dispelled all hope of restoration to favor. This they done, as already related, after the descent of evil, by poisoning mankind with the contagion of self-reliance, which gradually opened the way for ambition and contempt of the Creator. But it being inherent in man to yearn after a spiritual confidence, in his distress he still had resort to the sacrifices, which the angels foresaw, then interfered and corrupted them, and to meet the spiritual wants of the race, they assimilated as closely as possible their own worship with the true, and easily led mankind to accept it. They foresaw that mankind, when left to their own judgment in spiritual matters, were readily influenced when their appetites and passions were not restricted, and to meet the cravings for a divinity they would accept the worship of the angels, and in default of which, they would fabricate deities with their own hands. Hence, the opportune moment for them to instill prejudices in the hearts of men toward the true worship, and insidiously inspire a reverence for their own, including the adoration of the four planets, which, save in a few particulars, was the same. Having lost the divine favor, they were determined to render it null as to man, and to keep him in a state of hostility toward God. At the time of the controversy, they had led mankind far on the way of their purpose, and that subsequently opened to their ruin. When mankind began to estimate their own consequence in the scale of creation, they leaned to the artful altars of the angels, and fell a prey to their machinations. Without inquiry, they embraced measures that were introduced by the angels under promise of good, but with ulterior views to the injury of the race. However, in respect to the spiritual disorders of life, their offices were not competent to reach the seat. Nothing but the Atonement could reach this, which, of course, placed their offices at naught, and which they labored to conceal, by

confusing the true worship with the consent of mankind, who were blinded because they refused to nourish the hope arising from the sacrifices instituted by decree.

12. I conversed with many of the angels in this valley, whose perdition is sealed and final, yet who seemed to look forward to a time when the anger against them would turn away, and that they would be restored to favor, placing God, as it were, under obligations to receive them back. This they seemed to expect through the divine clemency in some way other than by the sacrifice of Christ, which they knew was impossible. But in this view they were in doubt, for if the divine clemency could not be exercised on behalf of mankind, it was uncertain that it could avail them, for if it could have answered the purpose as to man, then there would have been no necessity for the death of Christ, and there being no propitiation for them, then there could be no clemency. Hence their distress arising from this point.

13. But generally, it is settled in their minds that they are cut off forever from favor and final restoration, and will be exiled perpetually. Hence they entertain a deadly hate toward God and Christ, and prefer to suffer than to accept any terms save what may be proposed by themselves. Reduced to this sad state, under memory of their former exalted privileges, and burdened with a fearful dread and hopeless sorrow, they nevertheless are resolved on a policy of vengeance, and in the contemplation of which they seem to derive a sort of relief against the stings of memory, for, contrasting their former state with their present degraded condition, fills them with unspeakable rage and despair. The loss of hope and retention of memory constitute their chief woes, which, in my judgment, based on a long-suffering experience, are a million-fold greater in their intensity than all other woes combined in hell and upon the earth. As there is no relief or respite there, the agony and anguish the lost endure is beyond the power of pen to depict, or the mind of man to conceive. The angels, in their despair and rage, pour their fury upon the lost from the earth, and especially upon the captives whom God has sent there for punishment. Full of resentment, they wander to all parts

where they are not restricted a passage, raging, cursing and defying God, yet they are continually mourning, and longing for the enjoyment of what they have lost.

14. These raging powers let no opportunity pass without an attempt to wreak their vengeance upon creatures and objects within their range, and they are moved as one mind to this purpose. They would grind mankind to powder had they the power, and even against creation the shafts of their fury turn; and were it possible for them to break out of hell with power, I firmly believe they would attempt the destruction of the universe. At various times they have contemplated driving the planets of the solar system against the earth, the objective-point of their malice and hate.

15. The kingdom of evil upon the earth is divided among them, with jurisdiction and power to promote evils to the human race, and in this work they employ countless millions of devils of all orders, and apportion them to their mission. There is not a human being upon the earth who is free from these dark agencies. Whether awake or asleep, mankind is surrounded by them. They make their abode with a large part of the human family who are not under seal. Those under seal have the power to resist them; but when repelled, they will return again with their deep schemes and deceitful promptings. They delight in disasters that befall mankind; such as war, epidemics, and general corruptions of religion, morals and manners. They inspire men to hazard, and ensnare mankind in numberless ways. They are in all public and private assemblies, and will teach to obscure and mystify the truth. They appear in dreams and often predict by them. They are the rappers of Spiritualism, the trance-powers; move tables and other furniture. They give the groans, the laugh, the visions, and all the communications, whether real or produced by imposture. In a word, all the manifestations of Spiritualism, whether real or false, are produced by these dark creatures of hell. Being spirits, they are here and there in an instant. Notwithstanding their proceedings, they are in constant dread and terror, not because of mankind, but of the Creator.

16. These powers very frequently assume the form of men, and will converse with them on general subjects, and the topics of the occasion, without betraying their real nature. As a rule, however, they are invisible to the human race. In the spring of 1865, I saw an immense host of these creatures passing westward over California under charge of a fierce devil, who was seated on a flying throne, and carrying a black banner that ran to a point and was cloven. There was but one in the host in the human form, and he was a devil. I never have been able to learn whether they were on their return to hell, or were going to other parts of the earth; I have been informed, however, that they participated in the late civil war.

17. Besides the agencies mentioned, there are countless millions of creatures upon the earth, brought from the Valley of Worms, to aid in the work of destruction. These agents operate chiefly in the departments of disease and decay, and also afflict the mind and spirit. They work in everything that has life, of the vegetable and animal kingdoms. They are the necessary agents in many things under the power of evil, and operate in the hearts of men by sufferance, and produce frets and impatience. Nothing is free from their inroads that has life, or the sign of life, in things animate or inanimate.

18. It is impossible to describe other classes and orders of creatures in this section. Many of them have their proper forms, whilst countless hordes of mixed characters have forms of various shapes, of known and nameless forms, because there is nothing upon the earth to make comparisons. These creatures are miserable to the utmost degree, and on the same level with those in the seas and elsewhere. They are eternally lost, and cursed with memory of their lives upon the earth. Many captives were here, but I only saw one of them in a transformed state. He had the form of an ape, yet the secret mark was discernible in his forehead, but he was in no condition to be aware of its existence. He must have had his memory retained, judging from the spirit of madness that controlled him.

19. From this part of the Valley of Zephon to the mountains bordering on the sea of fire, the region is densely filled with the lost creatures, and it is from this circumstance that I call all that scope of country the Valleys of the Transformed. My journey lay through this region, as the angel who conducted me to that part, gave instructions to proceed that way. Generally, the lost are set apart in classes under charge of angel and devil superintendents, who turn among them vast hordes of tormentors; but the rule is not universal.

20. Leaving the valley, I came upon a large number having the human form with the heads of swine, decreed as punishment for their greed and covetous practices upon the earth, and when they passed away, the desire or passion followed them unchanged; others had the heads and claws of eagles and other beasts of prey. These when living upon the earth were addicted to robbing the poor, and overreaching them in the matter of land, whether obtained legally or otherwise. They wandered about in a restless way, with the desire for food and gain upon them as a curse. Another class were of mixed forms, and very repulsive in appearance, and they seemed to regard everything with suspicion, and were on a ceaseless watch, as if in terror of robbers. Some of them were building edifices with small watch-holes in them, and through which they would look from the inside, and regard with alarm any creature that passed by them. Upon the earth these were misers, and of other classes of their kind. The small devils gave them much trouble by tearing down their abodes, and alarming them as if they were thieves. Some of these creatures had the members of serpents, foxes, and wolves, in the way of their punishment for their conduct in forestalling markets, and raising unnecessary prices for land, and other articles, including provisions. Those who had used religion as a cloak in these practices, were punished to a greater degree, and suffered unspeakable torments in the memory of their lives upon the earth.

21. Here another class were segregated, that were transformed and very repulsive. They comprised the lewd, and

those who disregarded the marital relation. They were confined here for a time, before being swept into the seas by the winds of hell. I saw none of the false or apostate clergy in this section, and was informed by one of the superintending devils that they were immediately sent into the seas of fire on their arrival at the Angle. In other places were droves of apes and monkeys, who upon the earth were mimics and creatures of pleasure, and who, rejecting the Atonement, were consigned to hell. Besides these, were countless numbers of serpents of all known species, and which resided in low places partly concealed by vapor. Their controlling devil informed me that when upon the earth they were the agents employed by the small devils, and that they comprised politicians, babblers, and tale-bearers. A large portion of these were females. Near these, in a marshy place, were a large host of toads and others of the reptile and vermin orders, which upon the earth comprised the classes last mentioned, with some others of kindred practices. When passing through them, they scattered in all directions, the toads hopping away from view, and the serpents hissing and darting out their tongues.

22. Passing over a ridge, I met a drove of wolves running here and there, foaming, howling, and snapping their jaws, and otherwise they manifested a condition of ceaseless unrest. Upon the earth these creatures were robbers, pirates, and of kindred callings and professions. Many of these I knew, and who served under my rule when I exercised authority as Tamerlane. With these were characters of high degree when upon the earth. Being recognized, they came around me, and begged in a piteous manner that I would become their leader and take them from hell, and, if not possible, to lead them where they could procure food. I replied by pointing to the herbage of hell growing there, and signified that, as themselves, I was in a helpless condition, and was compelled by decree to use it for food. They then flew into a rage and rushed upon me, but I escaped by flying from that quarter.

23. Descending to a valley, I found a host of hideous creatures of the transformed, who emitted a stench peculiar to the devils, and which embraced the liars and perjurers from the earth, and were cursed with memory, and for a period with misshape. These creatures were collected to be swept into the seas of fire. Another class were preparing mixtures and compounds that would constantly change under their labor into ashes, and sometimes into scorpions that would spring upon them with their sting. Upon the earth this class practiced quackery, and were impostors of various kinds. They were tormented by the small devils with taunts and jeers. Some of the devils, under the pretense of being ill, would solicit medicines of them, and in other ways kept them in anguish and distress. Many of this class passed through the Valley of the Misformed when on their way to judgment, and saw the innocents there which they, by their practice, had brought to their condition, under the tender care of the angels of light; and the same is true of unnatural mothers.

24. From this section I went by flight to an extensive plain, inhabited by a promiscuous mass of the lost, many of them in a transformed, and others in their normal state. With these were many orders of the low and filthy devils, and also vast flocks of owls, bats, vampires, hawks, vultures, and every foul bird of prey known upon the earth. When I descended among them they set up a cry, and a fear falling upon me, I again soared up and escaped them. In a short time I came to the northern line of the plain, where were a multitude of creatures of mixed forms, many of whom shared the human and devil natures. Their features were distorted and stained, and, manifestly, they were in agony, as they were wailing and uttering the notes of hopeless despair. Their superintendent was a hideous devil, and who informed me that a large number of the creatures under his charge were the murderers and assassins from the earth, and at his instance I went with him to a place where the slayer and his victim were united in one form, each retaining his head and arms. This class was cursed with a vivid memory of their lives upon the earth.

I saw many of these in the molten sea, but there they had not undergone transformation.

25. Near these, were others having the serpent form with the heads of swine; others of apes with the heads of serpents, and of geese, ducks, and filthy fowl. The last were gathering filth from low places and casting it upon each other. Others had the form of large flies filled with poisonous eggs, which they would deposit upon others. A large portion of these creatures were females, who, when living upon the earth, were officious meddlers, mischief-makers and disturbers, scandal-mongers, tattlers, babblers, sluts, and termagents. All these were destined for the seas of fire. Many of these creatures I knew upon the earth, and they avoided me on recognition.

26. Leaving these valleys, I came in view of the sea of fire, though it was at a great distance. Having a desire to see the border-belt, beyond which lay my inheritance, I soared upward, but failed to see the dark line, by reason of the distance and the vapor above the sea. Whilst engaged at this, I was startled by the approach of the winds of hell coming around in their circuit, and were screeching and thundering. No time was to be lost, for unless I escaped them I would be carried into the sea. Making a headlong descent, I barely escaped them. I descended on a mountain where a number of the lost were concealed in caves from dread of the winds. These creatures when upon the earth were of the proud and haughty, and for punishment were permitted to abide on the mountains, and not mingle with those in the valleys. From this place I went southwesterly, and across my route to the Court of Evil, and being overtaken by a flock of dragons from the sea of fire, I went with them to a range of mountains, where they stopped, and permitted me to rest with them. These creatures occupy the higher regions of hell, and have power to escape the winds.

CHAPTER XVII.

THE TRANSFORMED CLASSES.

1. When the dragons left, I went where were gathered a number of the lost to be carried into the sea of fire by the winds. They had been detained in the valleys some time, and were decreed to the whirlwinds and fire. When I came up, the chief devils drove me away, not to avoid my presence, but of necessity, for they would have rejoiced to have had the power to place me under the forces of the winds. Leaving them and going a short distance, I was met by a number of creatures of the female form, which I thought were devils, but it soon transpired that one of them was not of that character. They had long, forked tongues, that threw off smoke, brimstone and fire; and all of them were in a naked state. One of these was of a light complexion, with snakish limbs and fair features. She sprang suddenly forward and tried to hinder me from going on, and in an unguarded moment I gave her a blow, whereupon she closed upon me with the force and energy of a devil, and in such a manner as it seemed impossible to remove her. Having the greater strength, I twisted her arms into various shapes, yet they would return to their proper form and cling the closer in a mysterious and dangerous manner. I then made an attempt to wring off her head, and at one time I thought I had succeeded, but it resumed its place, and she continued her torments. Seeing resistance to be useless I desisted, and she relinquished her hold. During this affair, the others made the region resound with their cries. One remarkable feature of this affair, and which remains unexplained to this day, is the fact that this creature was taken out of hell by myself at my last escape from the region. Reflecting over the matter, for some time since my return, I have partly entertained the view that this creature, when living upon the

earth, in some way had been embraced under the provisions of the Atonement, and had been changed to a devil, for a period, for pride, obstinacy and stubbornness, after leaving the earth. Of this, however, I have no proof, though it is probable that such was the case. I had many conflicts with the agents and powers of darkness in that world during my term of captivity, and invariably found that to let them have their way was the only method to prevent further assaults from the same class. Impatience and desire for revenge was certain to bring them on with troubles.

2. After the conflict, I witnessed the removal of the collected creatures by the winds. Two whirlwinds came along from the northern sea of fire, under the charge of devils, and gathering up the creatures, in an instant they carried them toward the sea of fire opposite the departments. The cries of the lost on this occasion were terrific, and beyond description. After this I proceeded to the great river of fire; and when on the way I noticed large numbers of angels and dragons flying toward the Court of Evil, and apparently in alarm. In a short time I saw ahead a long line of vapor stretching off to the south, and on arriving at its northern end, the river was disclosed below at a considerable distance. It sent up a deep, sullen roar, which was mingled with cries and shrieks. It is of great width, and composed of liquid fire that discharges into the sea opposite the first department of Bula. The vapor rises above the land surface but a short distance; but being of a shifting nature, the opposite side can be seen at times. That it connects with the northern sea of fire by an underground passage, there is little doubt, and makes its appearance at the south slope of the mountains, near the molten sea. The inhabitants of hell, who have not the power of flight, never pass the river; but there is a way to the border by the way of the molten sea.

3. Whilst at the river, it came into mind to cross it and on to the border, to spy out a prospect of escape, if possible, at or near the place where the devils entered and invited me to follow them to the valleys. While debating the mat-

ter, some angels came along with intelligence that a great change was transpiring in the universe, and particularly upon the earth, and that the inhabitants of hell had been driven from the Angle, and the border closed against the creatures of hell. On learning this matter, I concluded to return to the Court of Evil and report as directed, and avoid the displeasure of Satan. Moreover, it occurred to mind what had been told me in Bula, concerning the end of the term of captivity; but there being no hope or premonition, with thought, I rejected it as unworthy of attention; yet, in some mysterious way, I was influenced to await the issue of events.

4. As I am about to proceed upon stirring events, I can find no more appropriate place to insert a few remarks concerning that world than here. The region I had traversed was of great extent, though it was nothing to be compared to the entire region of hell. This vast expanse of death and woe, to the best of my knowledge and information, is laid out in seven grand divisions, and presided over by angels of high degree in the scale of misery. Each of these divisions is set off in seven subdivisions, making in all forty-nine subdivisions, and all of which is laid out in the same order into districts and provinces. Besides these, there are local arrangements, where one or more colonies are segregated for terms or periods, as at the Valley of Zephon. The region of hell, in my judgment, embraces about one-fifth of that world, and I have no hesitation in venturing the opinion, that all of it together, including the regions of light, is much greater in extent than all the space in the solar system under the forces of the sun. The land region of hell is extensively greater than the seas of fire, molten sea and the rivers. The valleys are numerous and far-stretching, and the mountains of immense extent and height. Over this vast region are scattered the angels, devils, the lost from the earth and the captives, and in such numbers as to exceed the apprehension of mankind.

5. The captives seem to be distributed to all parts, and not settled like the other classes in general. They possess the secret mark, though it is suppressed from the view of

the lost, and in most cases from each other; and it is rare that they detect the relations they bear to each other. When I was unable to detect the mark, I obtained the knowledge of their condition in other ways. They are continually under suspicion and tormented. Many of them have their memories retained, others slightly, and others, again, were not aware that they ever were upon the earth, and knew not whence they came, or what they were.

6. Satan has no power to transform the captives sent to his realm for punishment, unless permitted by decree. They are taken out at the expiration of their term in various ways; some having power given them to depart of themselves, but as a rule, when they approach the border, they are taken up by the angels of the border and carried to the first department. They are thickly settled between the river and the border, where they serve as a check against the whirlwinds of Bula. Sometimes the angels of light break into the region, and, driving away the devils, they catch up the captives and take them across the border. Some of the captives will not be delivered until the restitution, and are placed in the same condition with the angels and spirits in durance and under hope.

7. None of the moral or social qualities exist in hell; but their opposites are there in fierce vigor and intensity. Everything is low, base and miserable—the chief woes being the loss of hope and the retention of memory; besides, there is a ceaseless dread and horror, resulting from espionage and the operation of the decree of their sentence as to the future under the second death estate. The perdition of the lost is final and without the least hope of restoration; hence their forebodings from stinging memories and remorse, and their dreadful sufferings from the assaults of the tormentors. They have a dread of the seas of fire, and for reasons unknown to me. When I was confined in the sea of fire, I experienced no pain or torment, save what already has been related. The dread, however, may have been superinduced by view of the second-death relations. They also have a horror of the regions near the molten sea; hence that part is nearly deserted, save by those confined

in the sea. There is no rest nor respite to the lost. In a word, hell seems to have been necessary as a receptacle for the lost, for they could not exist elsewhere, or otherwise, without undergoing a new creation. Not being comprised under the Atonement, their condition is such as to render it impossible to exist in the region of light, for the want of adaptability to its climate, character and associations. The two estates are directly at antipodes. The lost hate light, therefore they are incapable of enjoying that which is opposed to their natures and desires. Hell is their element, as water is to fish and air to mankind.

8. I started on the return to the Court of Evil, at first on foot, and had proceeded a short distance, when the region began to shake and tremble, as if in heavy throes; which was the first instance of the kind that I had noticed whilst in that world. At one time it seemed as if a mighty earthquake had lifted up and shaken the region. It did not transpire to me at that time what the event signified. Being filled with strange fears, I soared up, and by a rapid flight soon reached the highway. Here my attention was drawn to the countless number of creatures moving toward the Court of Evil; and mixing with the flying angels and dragons, I soon arrived there, and was assigned the quarters where I was detained before starting on the journey.

9. I discovered at once that there was more commotion and stir existing among the creatures than before I left, but was unable to obtain any definite information as to the cause of it. In a short time I was ordered to go into the city, and complying, I was amazed at the large number of creatures assembled there, inside the walls. It was on this occasion that I heard music for the first time in hell; the notes were pitched in a minor key, very sad and plaintive, but at intervals they would swell to defiant tones, then sink to despairing airs. All there seemed to join in the chorus, composed of words of independence and mixed with expressions of cursing against God. The scene baffles description, for it seemed as if all the hosts of hell were united in the indescribable din and clamor. It was not long before I obtained knowledge of the reason of this unusual assem-

blage and commotion, which was in substance what I had acquired from the angels at the river of fire, concerning the change transpiring upon the earth, and the expulsion of the lost from the Angle. The report was extant that the affairs of mankind were ending upon the earth, and that the powers of hell were being driven from their mission there, and that the powers of light had in contemplation the final disposition of the hosts of hell. For a long time there was a ceaseless uproar of shouts, shrieks, cries, curses, imprecations and defiant gestures toward God and Christ; the voices went one way, then another way. Some were doubtful whether Christ or Satan would conquer in the crisis, whilst others believed and disbelieved that the old order of things in the universe would undergo a change.

10. By some mighty power, a spirit of the utmost fury and rage spread to all the assembled lost. Notwithstanding what was believed, or not believed, all felt that the time was at hand that would involve the destiny of hell. Those without hope moved in the spirit of resentment and despair. The captives were under a fearful uncertain dread, not knowing what their fate would be. A host of the fierce ruling powers believed hell was impregnable, and that even an invasion of Bula was feasible, and that if fortune should wheel adversely, that it should be attempted at all hazards, and the conquering hand stretch over the entire universe.

11. Whilst these things were transpiring, I went with a large number of angels and devils to the palace of Satan, where, after a long session of business, concerning matters of which I was ignorant, a signal was displayed, and all present fell into lines and squares, and the throne of Satan being moved to the centre of these, he soon made his appearance, in awful terrors, and seated himself on it. When this was transpiring, the silence was as deep as death. Presently, upon another signal, the leading powers advanced and stood in his presence, and after listening to his words, they returned to their places.

12. Satan then arose, and passed along the lines, shedding a strange mysterious influence upon all, that operated in such a manner, as if all were to regard him as God, and

necessary to them when in peril. Such were its workings upon me, and I noticed that the rest were affected by it. As he moved along, he revealed an air of graciousness, that it would be folly for the most refined of the earth to imitate; and with it there was such a bearing of strength and dignity, as to declare him other than what he really was in nature, office, and character. After the ceremony was over, he suddenly disappeared from view, and the assembly retired from the place.

13. There being no one to conduct me to my quarters outside the walls, I took a journey through the city, which I found to be of enormous extent, and cut up into vast squares, many of which, being devoted to various purposes, contained none of the stupendous edifices and domes. The farther I went, I noticed that sameness was departed from, in the construction of the edifices, but the magnitude about the same. Each of them seemed to be composed of one piece of material resembling copper and brass, and the light they reflected of a dingy gold-saffron color. Upon the squares were assembled the creatures, by their orders and classes; and it is difficult to describe them; and equally difficult to describe the arms of offense and defense, on the ground of their spiritual nature.

14. Upon the first square were millions of angels, riding fiery saffron-colored horses, which were spirits, and these were armed with spears. On the next square were angels of great stature. They were of the dragon-angel order, with pointed hooks on the edges of their wings. These also carried spears, and flashed lightning from their features. After these were the dragon-angels, who were tall in form, and of fearful front and aspect when spreading their wings above, and drawing swords that gleamed with saffron fire. Upon an adjoining square were assembled an immense host of flying angels and devils, who carried a weapon that resembled a shell, not as large as the grenade used upon the earth. It would explode when reaching its object, and diffuse a stifling vapor. Next to these were hosts of devils mounted on winged horses, that moved with the speed of lightning. The devils were armed with bows that threw

arrows that were so slender in form as hardly to be seen. Another square was filled with devils that were continually in motion and changing their forms. They threw off a stench that no mortal could inhale and live. Then followed a mixed host of devils of small size, that were intended to penetrate intricate places to vomit poison and filth.

15. On a large square were assembled the four-winged angels and devils, armed with swords and clothed with terrors. Then followed the angels who controlled darkness, and behind these were orders of dazzling appearance, and these only of the hosts wore breastplates. Another square contained a mixed multitude of the deformed spirits which it is impossible to describe. In another place were assembled incredible numbers of the lost from the earth, who were under the control of the most filthy and foul devils of hell. And adjoining these were the omniforms, which were a class of creatures of all forms and of no form. Their appearance is frightful, and they diffuse an indescribable stench. After these were the spiritual powers that cast brimstone and fire, but they cannot be described.

16. The movements of the hosts seemed perfect, as if they were under the control of one spirit, and destined to the accomplishment of one object. South of these, were large masses of the lost from the earth, who were being disciplined by devils, and who had power to share their spirit with them. All these were fierce and vindictive, and were continually cursing God and Christ. From these I went where the dragons were assembled in the domes, and there were countless millions of them. Several orders of them had sharp hooks on the edges of their wings, and long curved beaks. Above these were the bats, which were set off in clouds, and near these were other unclean orders of the winged family. Near the wall were countless millions of serpents of every variety, some of which moved erect, and others could fly. All these were infused with the spirit of devils. Then followed the scorpions, with forked tails and deadly stings. Here was a mass of creatures that resembled the serpent and the eel. They were about eight inches long, and were formed in the shape of a horseshoe, with

five spurs on the lower side. They would spring up with great force and dart poison from the spurs when striking their object. After these were that class of lost creatures from the earth that were made devils by decree, and I cannot describe them. Separate from these classes were the angels and devils who controlled the winds of hell, and a fearful order of beings called the creatures of terror. Passing these I came to a large place where were collected the monsters born of the communication between the angels and women before the deluge. They were of great size, and many of them were in a transformed state. There they have the devil-spirit in general, but in some cases they have a portion of the spirit of the lost angels.

17. Leaving these matters, I ascended the wall by a spiral ladder, and from thence to the top of one of the towers, and took a survey around, and saw nothing but the horrid waste of hell in all directions, and the approach of millions of creatures to the Court of Evil. Some of them were flying, and some upon the soil. All these passed in through the gates. Floods of dragons were coming in from the south, filling the region with their unearthly cries; and southwesterly loomed up the dim light of the great sea of fire. Whilst viewing these things, and speculating in mind, the premonition suddenly came of a great event to transpire, whereupon my mind fixed upon a prediction that the last change I was to undergo would take place on the threshold of an event that would usher in the final restitution of all things under the forces of the Atonement, at which time the rule of man, devils, and angels upon the earth, would come to an end; and that it was decreed that I should witness the opening of these things a short time before the change came, and at which time the decree concerning me would terminate.

18. Notwithstanding this premonition, added to what the angel in Bula had informed me, I was not in a condition to receive it as reliable, which, without question, was produced by the intense suffering I endured, and the withholding of the reason why I had been so outrageously and unjustly treated, and in this view I could not regard God

with any feeling of confidence or respect; but otherwise, I looked upon him as a merciless tyrant, on the consideration that he had created me like others, yet by placing me in hell without reason, he had forfeited his claim to wisdom and justice; and that his conduct was inconsistent with a Being claiming to be merciful and compassionate to the creatures of his own handiwork. I could not see the necessity of such proceedings, nor of the creation of so horrible a place as hell, as it was in his power to have created without leaving an opening for the introduction of the spirit of evil. It did not appear to be of any benefit to God to see countless millions of his own creatures writhing in hopeless sorrow in the realm of despair, and made the sport of whirlwinds and fire. He had it in his power to have made all happy, by suppressing evil and preparing the hearts of his creatures to have lived in the region of light forever, which would appear more consistent with the wisdom and goodness he professed, and far more agreeable to the creatures he had made. It had the appearance of unnecessary cruelty to fix one class of creatures in a state of hopeless misery, and promote another to life, happiness and enjoyment. At that time the statement of Zephon, spoken before the deluge, again came to mind, "That as to mankind, God set out in wisdom, but failed in the undertaking," and in view of all surroundings, I thought there was something wrong in the arrangement.

19. The prediction, however, came up fresh, and with it an intimation to abide the time and issue of affairs, and that I would fall to my place as ordained by the decree. But there coming no hope or token of favor with the intimation, I began to regard it as one of the tormenting spurs, or taunting stings, to add to my present mortification and sufferings; and to divest my mind of it as soon as possible, I cast my eyes toward North Bula, where lay my own inheritance. I could endure no more, but descended from the tower to the wall, cursing God with all the bitterness and fury that inspired me at the time.

CHAPTER XVIII.

FINAL ESCAPE FROM THE REGION.

1. When passing along the summit of the wall, I saw a white dove seated in advance, and going up, it bade me to stop, and I complied; whereupon it flew up and lit on my shoulder, then upon my hand, then flew to my head, and from thence descended to the wall, with the remark that it believed that I "was a creature of destiny, and not subject to favor." I then asked it if it were a transferred spirit, whereupon it suddenly changed form, and Satan stood before me. He told me not to be alarmed, but taking my hand, he led me through a door into the tower, where we seated, and he began to compliment my courage in traversing his dominions such a long distance without a guide, and inquired if I was pleased with what I had seen. I replied that I had no regrets to mention, for the woe was common to all in hell. Alluding to the incidents of my journey, he remarked that it was probable that some of the devils had at times assumed his character to distress me. I answered that nothing had transpired on the route to disturb the relations between us; that he was ruler, and I was his subject, and if my services were of any value he might control them. I said this to divert his drift to the affair of Zephon.

2. He then asked if I thought the liberation of hell possible, and if so, whether I would join in the undertaking. I replied to the last question, that I would do so with all my strength. Upon this, he assumed an air of satisfaction, and replied that he had in contemplation my advancement, and would clothe me with power. I answered that I would be grateful for the favor, and that I awaited his command to obey. He then said that he thought matters would work around in a short time to the advantage of all in hell. After giving me instructions to appear at his palace, he

left. In this affair it was easy to detect his duplicity. He suspected I bore the secret mark, and as he had not the power to change my form, he had in view a scheme to involve my destruction. Having knowledge of the extent of his power over me, I concluded to act the part of a devil, as far as possible, to avoid unnecessary trouble, and met him and others with that spirit on the threshold of inquiries. The power he exercised over me was not sufficient to involve my perdition, and though I did not fear him, I had a dread of him, on the ground of my want of confidence in God.

3. About this time I began to grow strong and self-reliant, more than before, and had a desire to become conspicuous, and to tilt for dominion, though the effort be put forth in hell. I began to ponder how to act, without regard to the manner or place of performance, so long as an opportunity offered for enterprise, and to avenge my wrongs.

4. Returning to the west gate, I was conducted outside to my former quarters, where I remained until an angel ordered me to go into the city. This time I was admitted without a guide, or any questions asked, which I regarded as remarkable under the circumstances. I was conducted to Satan's palace by an angel, where were gathered a large host of the chiefs of hell, comprising angels and devils, and those who partook of both natures. The same ceremony as before was passed over, when Satan made his appearance with deep concern revealed in his features. On this occasion he carried a trident with the points tinged with angry and ominous fire. He was attended by seven angels and devils, who carried baskets of rings, and who at his command placed one of them upon the third finger of the left hand of each of those present. When the ring was fixed upon my finger, I felt a sudden change, as if a spirit clothed with power was upon me, and cast my mind forward in such a manner that it produced a conviction and assurance that I was the equal of God, and competent for any emergency. This spirit fell upon all there, and for a time there were mutterings and cursings against God, and

defying his power. After these things, Satan opened his design in a careful way, and declared that the time had come when the neck of Christ or himself would be broken. He went on and rehearsed the history of the angels, when in Bula, and the unjust deprivation of their inheritances by arbitrary decree; that God had been their enemy from the beginning, and had employed their services until he could manage affairs without them; then in a merciless manner had driven them from their dominions into hell, and closed the gates against them.

5. He went on and said that hell was prepared to meet the issue, as they could endure the wrongs they had suffered no longer; that hell, in the intensity of its misery and woe, cried out for retributive vengeance and deliverance; that the cause was one and common to all, and that perdition awaited them if they remained in hell; hence they had but one recourse for liberty, and that was to marshal the forces of hell cross the border, and raise the standard of freedom on the plains of Bula. When he had closed his address, a tremendous shout of approval went up, that for intensity, rage and fury never came under the observation of creatures upon the earth; and shortly thereafter, when the matter was opened in the city, the region resounded with shrieks, cries, wailings, curses and imprecations. In the palace, swords passed in circuits flaming with fire, and spears raised and poised, as a prelude to the great conflict to transpire, that involved the eternal welfare of hell, and shook the universe to the centre.

6. Whether the chiefs of hell believed an invasion of Bula was feasible, I am unable to say. Judging from their conduct, it seemed that they were inclined to lean that way. In my judgment, they were blinded, for Satan knew of a certainty that his rule must end, and himself be sent to perdition under the second death estate. As it regarded myself, I was totally indifferent as to the result, on account of my wrongs, and the burning resentment that overshadowed all considerations and consequences, other than that of deep and abiding vengeance. I was anxious to join in the undertaking, and it did not occur to mind that if suc-

cessful, the lost were incapable of enjoying the atmosphere of Bula, when the very mention of the name gave rise to inexpressible rage and fury. Beyond question, the movement was superinduced by the spirit of resentment and despair, and the lost were deceived and blinded by their ruler, to consummate their perdition. They were moved to one sole purpose, and that was to abandon hell, let the consequences be what they would.

7. At this time I was advanced to high consideration, and seemed to be regarded as entertaining eternal animosity toward God and Christ, and began to be feared and dreaded by the hordes of hell. I believe my advancement was not founded on considerations of merit or confidence, but on the grounds of necessity. The first had no existence in hell, and the latter could not be avoided under the decree. Whilst matters were in a state of preparation, a large host arrived from the seas of fire, under the charge of devils and fiends. Many of these creatures, when upon the earth, were the licentious and apostate clergy; and they were transformed in such a way as to be ridden by the unclean devils, and to be used in this manner in the attempt to cross the border. The lost angels never had anything to do with this class of creatures; hence they were subject to the control of devils. Being entitled by rank to a spirit-horse, I made my request known to one of the devils, and he promised to send me one, and shortly afterwards one came up that I supposed to be genuine, but when attempting to ride him, he changed to the human form, with the head of a serpent and ears of a wolf. The devil had deceived me, and I placed no confidence in him thereafter. The transformed creature when upon the earth was a pope. I then procured a horse from one of the dragon-angels, and used him until his destruction in the conflict at the belt near the Angle.

8. In the distribution of the forces, an immense host was placed from the confluence to the head of the river of fire, and behind these were six other formations with space between them for evolutions and change of direction. All of these had power to move above the soil; hence the river

was no obstacle to them. Before this was completed, the winds of hell were brought forward, and leaping the river, they were stationed on a line between the river and the departments. A tremendous host was sent on the route to the molten sea for movements at the Angle, and to this I belonged. Another vast host was directed around the head of the river, destined to operate near the wall of fire, the Bula whirlwind-path and the first department. The winds of hell also formed the advance of this host, but none of them were apportioned to the host to which I belonged. The captives were distributed between the winds and the main bodies of the hosts moving west of the river, and on the advance of the host on the way to the Angle. These were under command of devils, but were not prepared with weapons, as the purpose in view was to use them as checks against the Bula whirlwinds.

9. The hosts confined to the soil and designed for service at the departments, made their way around the head of the river, and many of them were conveyed across it by the burden-dragons. The rear in general was composed of the transformed and the omniforms, who were placed in troops under the charge of devils. The transformed comprised all orders of creatures known upon the earth as having animal appetites, such as lions, tigers, wolves, hyenas, hogs, cats, dogs, rats, mice, vermin and reptiles. Those who were not capable of transformation were employed to gather the herbage of hell, which was conveyed to the hosts by the burden-dragons. The small devils, also, were set off in troops, but as a rule they were distributed among the forces, and the same obtains in respect to millions of the omniforms, whose only weapons were their hideous appearance, and the intolerable stench they threw from their forms. Notwithstanding the countless millions of the advancing hosts, as many more were left behind over the region of hell, awaiting orders to move forward. Masses of them were continually shifting westward, and all burning with the spirit of vengeance, and anxious to approach the border.

10. I was assigned a command over a very large host, and was obeyed by them with the same deference of dread as rendered to others in command. Our orders were to proceed to the Angle along the east side of the molten sea, and take up a position from the whirlwind embankment to the Valley of Worms. The host being divided into seven grand divisions, moved on, and halted a short time on the mountain near the molten sea, until the return of the scouting dragons that had been sent forward to spy out the coast along the border, and to await the arrival of the winds of hell that Satan promised to send, but they never came. He sent, however, the creatures of terror to close the rear, with power to change their forms, and prevent the host from falling back; but these were not required. Before starting, an incident occurred which I have reason to believe was instigated by Satan. I was sitting down at a distance from the host, revolving in mind what was to transpire, when an angel of power made his way up invisibly and revealed himself. Grasping my shoulder, he bade me rise up and return to the Court of Evil. A horrible fear coming at the time, I hardly knew what to do, but finally I refused to obey him; then, mixing threats with his order, he tried to raise me up and I resisted, requesting at the same time his authority for giving such an order. Upon this he flew into a rage and took me by the throat, and I fought him with my right hand, for he held the other with an iron grasp. He proved too strong in the contest, and I began to sink away, and as I fell he was upon me, with the remark, that my time had come. At this fearful juncture I heard a voice, from a long distance, in these words: "Leave him alone!" Whereupon he relinquished his hold, and spreading his wings in desperate rage, he flew away. This command I knew came from Christ, for I knew his voice, and the strength and power with which it came. I rose up, wondering at the matter, and why he should interfere on my behalf, when I was on the way to invade his own dominions. It was a remarkable affair under the circumstances. When the dragons returned, they reported that they observed no creatures along the belt, save that at the

Angle they occasionally saw white birds flying to and fro on the line among the clouds between hell and the Angle.

11. I had seen these birds when in Bula, but it never transpired to what offices they were assigned, though I knew that there was a constant communication kept up between them and the border angels. Upon consultation, a number of the angels of darkness were sent forward to observe the openings, with hues of shade corresponding as much as possible with the color of the clouds forming the border belt. When these had departed on their mission the host advanced, and descending the slope to the basin of the molten sea, we soon crossed the route where I had been conveyed by the Almighty shortly after my first descent into hell. I pointed out to many of the angels the place near the island, in the molten sea, where I was cast, and the direction the Almighty came when he first made his appearance as a star. This brought up a conversation, during which, I learned the history of several of them, which, if possible, I would write up in a volume.

12. Turning, the host again halted, and an angel was sent on to ascertain the posture of affairs. He soon returned and said that the angels had discharged their mission by raising large bodies of clouds as directed; but that he saw the white birds on the wing near the Valley of Worms, and that some of the angels of darkness had gone to that part. The host then moved on and took position from the whirlwind-path as far south as the Valley of Worms, and when this was done some of the birds made their appearance more to the north, and there being apprehensions that they masked the whirlwind-path, many of the captives were placed that way, and I was instructed to enter the belt and spy out the true situation of affairs. Accordingly, I went above and obtained a view of the hills of the great plain, from which I knew that the whirlwind-path lie under the clouds where the birds had been seen. From some cause the darkness disseminated by the angels failed to rise sufficiently high or to penetrate into the border, which was a source of uneasiness, for the clouds began to reveal themselves in motion, indicating the presence of a

spirit of power. Reporting on return, a number of captives were added to those already in position as a check to the whirlwinds; and to secure every point before the onset was made, a quantity of dragons was sent into the border to disperse the birds, preparatory to the rush of the hosts through the border.

13. The dragons flew swiftly at their work, uttering shrieks and cries, whereupon the birds deployed in line with remarkable precision, and met the dragons as they came up. The conflict took place among the clouds, and for a time it was terrific. The birds were quick as lightning in their movements, and were armed with a long beak or bill, which they inserted under the scales of the dragons, which wounds the dragons could not endure, and they being of such great bulk, were not able to grasp them with their wing-hook, hence they were repulsed and fell to the ground like hail. About one-half of the dragons were thus destroyed, whilst the others escaped by flight. This baffle did not delay the assault. As not a moment was to be lost, the angels of darkness suddenly sent up their shades, and the onset of the host was made under them. The flying angels and devils dashed into the border with indescribable fury, and were followed by the dragon-angels. At this moment the clouds began to disperse, and revealing the birds in countless numbers along the entire line, and poised above a fearful array of tempest-clouds, that poured down a storm of lightning, thunderbolts and fire, that destroyed a large part of the host, and the rest returned back. When this was done the birds settled to their places.

14. The dragons near the Valley of Worms at one time had penetrated nearly to the western verge, but were destroyed under the clouds. Affairs wearing for the worse, it was decided to mass all the forces north of the whirlwind-path and break through the border in one body. Accordingly, they assembled at that point; and at the signal, the bats, led on by clouds, followed by the serpents and scorpions and omniforms, and these were followed promiscuously by angels, devils and dragons, all spurred on by desperation and deadly hate. They were met by the tempest-clouds,

and the scene that ensued baffles description. The uproar was terrific and appalling, and the thunderbolts ploughed through the masses in all quarters. The tempest-clouds rained down their terrors in fearful storms. Those of the host not destroyed retreated far back from the border, taking the captives with them.

15. The cause seemed hopeless, as nearly two-thirds of the entire host was destroyed. However, the loss was measurably supplied by hordes coming up from the region between the seas. After deliberation it was decided to make another attempt to break through the border, though all were destroyed. Destruction, under the circumstances, would be the highest boon that could be desired, if divested of the second death estate relations. But the host was inspired by fury, and seemingly reckless of consequences. If hope there was, it lay in the effort to break out of hell, and beyond this nothing was considered. Whilst preparations for the final assault were in progress, an event transpired that closed the strife forever. There was a sudden movement of the birds, to the right and left, near the whirlwind route, and at the same moment a fearful black tempest-cloud began to float toward the host, and it was alive with threatening import and fire, and shooting out its flaming tongues in all directions. Seeing destruction imminent, the captives were distributed through the host for a shelter as quickly as possible. But the doom of the host was sealed. There came, on a sudden, a large host of the border angels, clothed in terrors, and moving with the speed of lightning; they gathered up the captives in a moment and conveyed them through the border. All was lost; every voice was hushed, and every weapon fell to the ground. All stood in trembling horror and despair. Then came the tempest-cloud over the host, preluding its action with portentous thunders. The hail, fire, and lightning rained down in streams. Then arose the cries, the shrieks and wailings. Destruction swept in all quarters. I was struck down by a lightning bolt. There were two dragons near me, and one of them bade me climb upon his back, which, with difficulty, I did, and with the other he arose from the

raining horrors and fled away to a high mountain near the border, where he stopped. From this place I witnessed the total destruction of the host. The whirlwind broke through the border with indescribable fury. One wheeled along the line of battle southward, and gathered up all the fallen in its path; it turned into hell with loud roars, and disappeared. Then followed two other whirlwinds, as black as night. One wheeled northward and gathered up the remains of battle in that quarter; the other fell down, forming a flat surface, and spreading forth its arms, gathered into its fold the remnant of the host, and resuming its globe form, sped away with the other into hell, bellowing and thundering; and that region of hell trembled under the uproar. They soon returned and disappeared through the border belt. Not a vestige of the vast host remained, save the two dragons and myself.

16. Sending one of the dragons to Satan with the intelligence of the disaster, I mounted the other and followed along the border, and halted on a mountain between it and the molten sea. The dragon not returning as he was directed, we took a flight to a position opposite the wall of fire, where a portion of Satan's host had just been swept away by the whirlwinds. The rest of the host he had in position, and a long line of black banners were flying in defiance, far beyond the vision. The line of battle was immensely long and very deep, and the winds of hell were arranged in due order between the hosts and the border. Behind these were countless millions of angels and devils, awaiting the conflict. There had been no assault as yet, save the action of the whirlwinds sweeping away the hosts in front of the wall of fire. Hence this part was abandoned, and the concentration made before the first department, where it was deemed the more accessible than elsewhere. To protect his flank from the whirlwinds, Satan stationed a host of the captives near the border, and as closely as possible to the embankments of the whirlwinds, and at the rear of these he posted a number of the winds of hell, as cover to the host, believing that the whirlwinds could not affect the host without sweeping away the captives, which if they

did, they would have to contend with the winds of hell before reaching the host. At first the tempest-clouds were not seen above the first department wall, but were confined over the whirlwind route, and between the wall of fire inclosure and the coast of hell. But after a time they began to float to that quarter, and darken the region on the hellward side. They gave forth no noise whatever, before the assault, and there was a dreadful silence in that region for some time. I was apprehensive of trouble to meet Satan after the overthrow at the Angle, but as I could not escape his espionage, I resolved to remain where I was, and witness the assault, and to await his order, if required.

17. At the signal for the onset, the light of the first department suddenly broke through the darkness, which exasperated the hosts of hell to the utmost fury, and millions rushed on under the spur of rage. The conflict took place above and below, and the light was obscured by the immensity of the hosts engaged. The white birds flew above the battle, and the thunders began to roll, and the sheets of lightning fire lit up the gloom. When the tempest-clouds opened, destruction and ruin reigned all along the border. The confusion was indescribable; the din of strife, the rush and roar of the wings of millions of angels, devils, and dragons; the shrieks, cries, cursings, and railings, presented such a scene that no words or skill can depict or relate. The hosts of hell fell back in dismay, and the part destroyed were piled as high as mountains. Whilst this attempt to break into the department was going on, the region of hell began to quake, and deep bellowings were heard beneath, imparting premonitions that the end had come, and the dominion of Satan to be in the last agonies and throes of dissolution. At this juncture, some dragons arrived with the intelligence that fire was spreading southward from the northern sea of fire.

18. Upon hearing this, I took a flight to that quarter, but before arriving there I noticed symptoms of the great conflagration by seeing fire jetting forth from the sides of mountains, and enveloping the region with steam and smoke. And in the valleys were places where fire burst

through the crust; and where I was standing, the fire made its appearance, and I fled to some mountains, where I thought there was no danger. From this place I noticed the retreat of the creatures of hell toward the border, flying and running with the utmost speed, as if in alarm. Whilst here, I witnessed a strange affair, which I will relate, though I am in doubt what it signified. On a sudden, a young man appeared before me, leading a blood-red horse, which was fiery and restless. Looking to the canopy above the sea of fire, he directed my attention to a dense blackness overspreading the sea, and stretching toward the border. This was an unusual thing, as its kind had never occurred before since the creation of hell. A view of it inspired terrors, and I felt that I wanted to find a place where to hide. Presently, lightning began to flash from it, and the sea to hiss and roar. The young man then raised his hand upward and exclaimed, "I go there." He then mounted his steed and dashed into the blackness. In my view, this character was an angel of power, and had been sent to set on fire the land region of hell.

19. When he had disappeared, I heard a loud crash, and looking southward, I saw all the land region between the sea of fire and the Valley of Zephon, sink down and submerge in a flood of fire. It was an appalling sight, and the mind of man cannot realize it. In a short time the region where I was standing began to tremble, and the steam to shoot through the crust in different places. Then there was one crash after the other, and I fled to another place, and passed over hordes of the lost on the retreat from the sinking region. They were flying from one ruin to meet another, and filled the canopy with howling cries. Suddenly, the region began to sink, as if undermined by the fire, and sections as large as continents went down, one after the other. There were many explosions that sent up mountains that crashed with each other above, and then rained down into the sea. In a brief time, it became evident that the current of fire was turning toward the border, but before this occurred, the Valley of Zephon, and those of the transformed, had entirely disappeared beneath the flood.

20. I then returned to the border, and found all the host there under a black horror. There had been no assault made whilst I was gone. A host was sent back to hold in check the hordes on the retreat from the fire, and who had found their way around the river, though vast numbers of them were crowded into it. From what was transpiring, I speedily came to the conclusion that hell was being destroyed, and not being delivered, as I was told I would be at the end of the term of captivity, I believed that I had been deceived, and would perish and pass to the second death estate. In view of these things, I cast about in mind what to do, or how to meet the doom so near, when it came up to make an effort to escape through the border, though it seemed impossible, on account of the guards and the tempest-clouds. Having resolved on the attempt, I went to Satan's field-palace to get his permission to pass the devil-guards to the border. He was in anger when I approached, and treated me roughly, and at first I had not the courage to make the request. But something must be done speedily, for hell was in flames and no time to be lost. Accordingly I advanced, and he seemed to anticipate that I had a request to make, and sternly informed me that I had not paid the tribute due him, and that no petition would be received until it was done.

21. I will explain here the matter of tribute that is rendered by the inhabitants of hell to their ruler, which I intended to have mentioned in another place, but it escaped my attention. All creatures in that world who hold commission under the chief ruler, no matter whether the jurisdiction be great or small, are required, at stated periods, to pay to him a certain amount of tribute, which is usually paid in gold, that abounds there in quantities, and is gathered by the lost and the captives, and given to the superintendent having them in charge; and the same obtains in respect to fine stones, and a species of glass which is purely native and not manufactured. At the time I was assigned command, no tribute was mentioned; however, it might be justly demanded, yet I should have been apprised of the matter, and not have been delayed to a time when

there was no need, and his rule near its end. The tribute was paid in this way: The amount held by any creature was claimed by Satan, and it was not rendered in the manner it is done upon the earth, but each simply paid in a very small amount only, as acknowledgment of fealty, which was all that was required, for he demanded obedience above all other considerations, and bore the reputation of being very exact in this fealty matter; hence it was rendered to avoid his displeasure. Leaving his presence, I procured a piece of gold from one of the burden-dragons on pledge to return the value within a short time. I then returned and gave it to Satan, which he grasped with a fiendish expression of gratification, and told his officer to credit me the payment. He then signified his willingness to hear my request, which I presented by asking permission to leave hell. Upon this he flew into a rage and refused to grant it, and further said that I was his subject, and if I made an attempt to escape, it would be at my peril. He then drove me from his presence.

22. I then wandered to and fro in distress, not knowing what course to pursue. I had not the courage to attempt an escape under the existing state of affairs, for the result was uncertain, in view of the relations between the Creator and myself. Going to the summit of a mountain, and looking around, I saw the hordes of the lost pouring like great streams toward the border. The terror at this time had fallen upon the host, and those sent back to check the approaching masses, broke from their places and rushed with them from the approaching fire. All the region about the Court of Evil, with that great city, had disappeared, and there was nought to be seen but a spouting sea of fire; and all the region beyond the Valley of Zephon was submerged beneath the fiery flood. Before I returned, the current had reached the southern sea of fire. The conflagration raged, north, east, and toward the border, and was rapidly making its way where the hosts were assembled. The quakings and explosions were continuous, and the canopy was filled with crumbled mountains, that rained down into the sea. As to the fate of Zephon, I could not

learn whether he was permitted to escape, or perished. I am of the opinion, however, that that unhappy angel was lost in the general destruction. He revealed no mark, or sign of divine protection; hence his destiny to the second death estate must have been sealed.

23. In view of the situation, I thought of naught but myself. I could not escape, and though I had sought destruction many times, I had not the courage to meet it when it was before me, for the reason of its relation with the second death estate. I had no God to appeal to, and no advocate to stand on my behalf. I could not remain in hell, nor meet destruction. I was entirely hedged around, and what to do, or what course to pursue, I did not know. Whilst pondering this matter, it came to mind on a sudden to attempt an escape, despite the command of Satan, and if I had to perish, I would perish in the endeavor. Acting upon this, I instantly started for the border, and met some whirlwinds on their way to the ocean of fire with their burdens, from which I knew that an assault was in progress. Avoiding the winds by flight, and arriving at the border, I found the strife going on with terrific fury. The whirlwinds broke through the clouds, and leaping over the captives, they ploughed through the hosts, and swept a large scope of country filled with them. When I came up, the winds of hell, under fierce angels, were about to be let loose to burst into the first department, but were prevented by the approach of the whirlwinds, under the direction of angels of light, who led them against the winds of hell, and the opposing terrors met with a tremendous crash, insomuch the region trembled under them. It was but the work of a moment, as the whirlwinds proceeded on, carrying the winds of hell and the embankments before them into the ocean of fire. In this conflict, not a captive was disturbed, though a part of it transpired above them, and there were many thousands of winds and whirlwinds engaged. Upon the return of the winds, the captives moved in a body toward the border, where the devil-guards had been driven away by the winds. They were in consternation, and sent up deep and mournful wailings.

24. I fixed upon the place where they assembled to get through the border, and communicated my purpose to some of the captives, and they informed others, and a large number of them consented to follow me. Throwing aside the skirts we wore, we ventured among the clouds, when the thunders above began to roll, and the captives, losing courage, went back. I was at this time under appalling terrors, but urged on by despair, I resolved to perish rather than return, and I begged of them to follow, as there was no hope elsewhere. But they could not be prevailed upon to make the venture, and requested me to go on and spy out the prospect of escape, and if any, they would make the attempt; otherwise they would meet their doom on the coast of hell. I then told them to remain in that part awhile, and if it were possible, I would return on their behalf in the event a way was opened, and if not, I would perish in the attempt to escape. They then promised to wait. Taking bearings, I dashed with lightning speed into the darkness, with bellowing thunders over me; for everything was staked on the adventure, and the lot was either life or perdition; and I pushed on regardless of consequences.

25. In a short time I saw the darkness breaking away to light, and revealing several angels standing directly across my route, and I cried out to them in distress not to stop me; whereupon, one of them pointed toward the light, and I passed to it without hindrance. I soon discovered, to my amazement, the light to be the "wall of fire," concerning which I had heard so much. This wall of fire stands north and south, in the form of a parallelogram, corresponding exactly in outline with the inclosure of darkness that surrounds it; and it is situated about midway from the verge of the Plain of Reception to the coast of hell. The flame is of a pure amber complexion, and perfectly transparent. In action it has a wavy, trembling motion, and in quickness it has more energy than lightning. The surroundings have the air and appearance of awful grandeur and solemnity, and for deep intensity there can be nothing to equal the darkness that surrounds it. The

flame stands upright a considerable distance, and it is but a few inches in thickness, and it is the same in all respects on both sides of the inclosure of fire, and on both ends.

26. There ran through the centre of the inclosure a line of benches in tiers, which were occupied by many small creatures resembling girls, and all of them dressed in white, and apparently of from three to twelve years of age. They faced the south, and were surpassingly beautiful and interesting. At the southeast corner of the inclosure, and near the flame, stood Jesus Christ, with a table before him, upon which were seven unbaked loaves, and which he was shaping and adjusting in place. He was dressed in a white robe that fell to his feet, and gathered at the waist with a girdle. On the east side of the north part of the inclosure, stood the Creator in manifest form as man; and he was dressed in a white robe that fell to the ground, and which also was secured at the waist with a girdle. In general, he appeared as he did when he conducted me from the molten sea.

27. As I approached the flame, the children looked upon me with apparent solicitude, but there were no words passed. I was greatly perplexed when taking a view of affairs, on account of the state of my hostility toward Christ and the Creator, and was in no condition to expect any favor from them, nor was I inspired to ask it of them. Moreover, and even under the emergency of the occasion, it was with difficulty that I could repress the rage rising within me. I hated them beyond expression, and felt that I would perish rather than accept anything they might render on my behalf. But something must be done at once, and under the present relations between us, I had but two requests to make; either to be permitted to escape from hell, or to be annihilated to avoid the second death estate, and which was at that moment pending; yet it seemed impossible for me to venture any request whatever. In the extremity, I concluded not to address Christ; so, turning my back on him, and smothering my rage, I approached the Creator and requested permission to escape from hell by crossing the border. He did not reply to this, but look-

ing at me with a terrible expression of mingled justice and compassion, he raised his hand and pointed to Christ. I then turned away in great rage, and went along the flame-line to where he was adjusting the loaves, and stood looking at him a moment, under a deep sense of mortification at being compelled to request a favor of a Being whom I regarded with abhorrence. However, I made the effort, and asked if I might be permitted to escape from hell, and he paid no heed to it. I then repeated the request, with the same result; then for the third time, but he neither would reply nor look up. I then went away in fierce anger, and walked to and fro, debating in mind what to do. Whilst at this, I noticed that the children kept their eyes upon me continually.

28. Not being able to devise a course of action, I looked through the inclosure and saw a door in the flame on the opposite side, that opened into the darkness, and this suggesting a hope of escape, I returned and requested the Creator to give me permission to pass on and escape from hell. He answered, as before, by pointing to Christ; whereupon I withdrew, and when opposite the door mentioned, I resolved, on the spur of the moment, to dash through the flame, and pass through the door into the darkness, and make my way to the Plain. The deed followed the thought, and I sprang against the flame, and received a blow from it that hurled me some distance away, where I lay for a time suffering strange and unusual pangs. When recovering to some extent, I plunged into the darkness on the way to hell, and soon reached the captives, who, upon learning my ill-fortune, sent up the wail and howl of despair. We then moved back a space, but seeing the flames of the burning region, the captives stopped; but I proceeded on, and obtained a view of the destruction reigning in all quarters. From some devils, I learned that the fire had destroyed all the land region along the northern border, and was fast approaching the molten sea and the Valley of Worms.

29. I then advanced to the mountains, and saw that all was true what had been told me by the devils. All the in-

habitants of hell not destroyed, were cooped up in the range between the river of fire and the border, and beyond which was naught to be seen but a boundless ocean of fire. The despair of the lost drove them here and there and upon each other. A vast promiscuous horde were being thrown into one mass in indescribable confusion and uproar. The whirlwinds were sweeping through them in all quarters, and the tempest-clouds were raining destruction upon the countless millions who were striving to get into the first department. Above, all was filled with flying creatures in agony, and shrieking the notes of despair.

30. The last time I saw Satan, he was mounted on a winged horse, with a drawn sword, and flying with speed over the doomed host, and driving them toward the border. His appearance was fearful, and red lightning shot from him, and played over the host. Near the department, the masses were swaying to and fro, as if under despair and dubious resolution. Swarms of them were rushing among the clouds, where they were destroyed as they came by the tempest-clouds. Up to this time, nearly all the dragons had been destroyed by the white birds in the higher regions of the border; destruction and ruin walked hand in hand. The hosts of hell were melting away, and the regions beyond were in flames. The angels saw the doom, and rushed among the clouds to meet their fate; the small devils forgot their mischief, and, with crying fears, sank into the vortex of the universal woe. It is not in the mind of man to realize the scene that attended Satan's overthrow, the suppression of evil, and the destruction of hell.

31. Hell being destroyed, and evil near its end, and there being no refuge for me in the universe—no hope, no God, no advocate, nor friend—and, in the fury of agony and despair, I flew to the border, and informed the captives that I intended to make another effort to escape, or perish at the wall of fire. They begged of me to weigh the matter on their behalf, and return, if leave be granted for their escape, for the doom was fast approaching them. I complied with their request, but opened to their minds the relations between the powers at the wall of fire and myself;

that I had no hope of deliverance nor of reconciliation; and that I was firmly resolved to perish in the attempt to cross the border; that destruction was behind and destruction before me, and that I had made a choice what destruction should accomplish my eternal ruin. But, peradventure, if there was the least hope for them and me, and I was permitted to help them, that I would do so, though it seemed impossible that there was any favor in reserve for myself.

32. Upon this, they concluded to remain where they were, and I then, for the second time, dashed into the darkness, and flew with a speed that I never exercised before, and soon reached the wall of fire. Going directly to the Creator, I made request as before, and told him of the captives, where they were, and what they expected of me. He replied, by pointing to Christ. I then went to him and made request to the same import; but he declined to answer or to notice me. In desperation, I turned away, and scarcely knowing what I was doing, I dashed against the flame to get to the darkness beyond it, and again was struck down and hurled away with violence. I lay some time in pain, raging and cursing God and Christ. When strength returned, I flew back to hell and rehearsed the misfortune to the captives, and the grief they manifested is beyond the expression of language or pen. They wailed and beat their breasts, and cursed, as I had cursed, the author of our calamities. They then merged closer to the darkness as the light of hell broke in. I left them, and from an elevation, near the coast, I witnessed the closing scenes of woe. The whirlwinds were still at work, and the tempest-clouds still pouring down their ruin; and the hosts and hordes of hell still were struggling in the vain effort to cross the border and escape the flaming woe behind them. The fire was still advancing, and the explosions still sending the mountains up to mingle with the creatures above; and all the remaining land region resounded with the wails and cries of woe. The angels seemed to have lost their self-control, and rushed among the clouds by millions, and by millions they were destroyed. The hosts rushed upon those behind, and on to the ocean

of fire, and perished there. I sought destruction, but could not find it; I had the resolution, but not the courage. The second death estate lie beyond the present doom, and I was not prepared to meet it. Annihilation, if possible, would have been refreshing at that time.

33. Returning to the captives, they entreated of me to make a final effort for them, and I complied, though I had come to the determination to proceed to the wall of fire, and remain there, subject to the fate that might await me. I dashed into the darkness with closed eyes, and through thunderbolts and fire, and reached the destination. This time I begged for life, and for the lives of the captives, and the Creator again referred me to Christ, and I ran to him in haste, and begged of him as I had of God, but he would not regard the petition. I then flew back to the Creator, and he pointed as before. Concluding all to be lost, I left him in terror and with cries. When passing near the children, the flame fell down suddenly, and one of them, apparently of three years of age, beckoned me to advance, which I did, and she sprang forward and kissed me in the forehead.

34. This was it—this was the token of favor—and, in a transport of joy, I found that I was changed. Hope, like a gushing stream, opened within me, and sweet memories returned. Love returned. In an instant I detected all. I was saved forever and forever from hell's tyranny. My captivity ended then and there, and I was free. With wild screams of joy I flew to the coast of hell, and crying to the captives, "Come on! come on! I have found it." I said no more than these words, and I did not say less. It was the burden of joy—"Come on! come on! I have found it." The captives looked on with amazement. Some of them received the cry in hope, others in gloomy doubt. Some were scattered here and there, and some were mingled with the lost. I flew to search them up, and rehearsed my cry. I could say no more, for these were the only words that I could utter. Presently, they followed, but some went back, and what became of them is beyond my knowledge. They must have been delivered, as they bore the secret mark. I

then started for the darkness, when a female captive was the first to cling to me—one that I had known upon the earth. The others followed in line. When merging into the darkness, an angel appeared with two flaming torches, and gave them to me. Taking one in either hand, and holding them up to shed the light, we passed through the darkness to the wall of fire. Here the children directed the way into the part of the inclosure where the Creator was standing. I was the first to enter this terrible fire, and the others followed. The flames sang and played about us, but gave no harm. The Creator received us with a compassionate smile, and pointed the way to the door that I have mentioned. But I was detained, and saw the captives no more. Presently, an angel appeared and bade me to lie down, which I did, and laying his hand upon my head, he said, "Zephon, return to the earth; another change will come upon you, and in due time you will enter upon your inheritance." These were the last words I heard spoken in that world. How I came back to the earth, is beyond my knowledge. I arrived here April 19, 1863, after an absence of twenty years.

THE END.

A

MYSTERY:

EMBRACING

AN ACCOUNT OF THE LOST ANGELS,

AND

THE ORIGIN AND SOURCE OF SPIRITUALISM.

COMPILED FROM THE RELATIONS OF AN INVISIBLE INTELLIGENCE.

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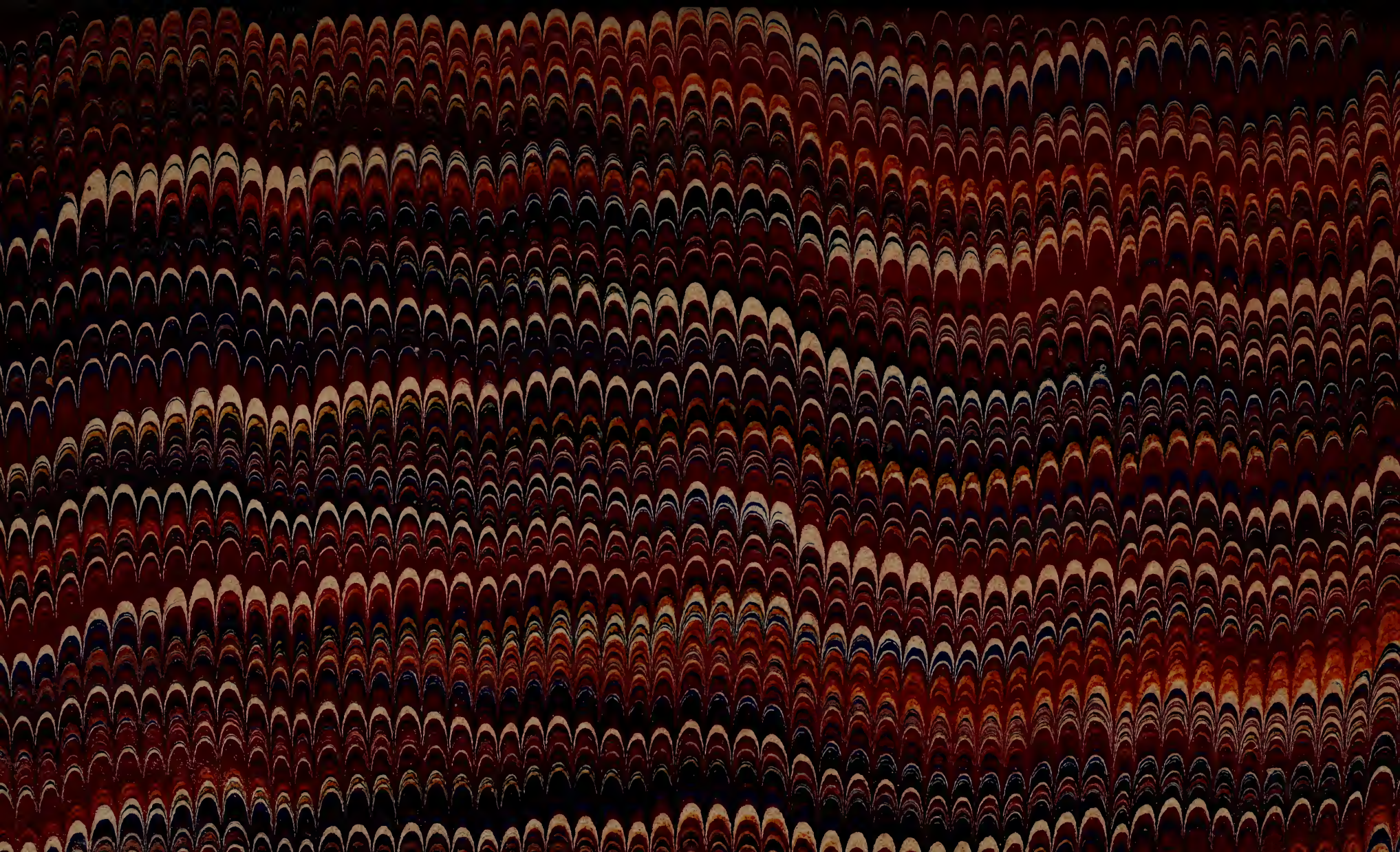

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